# The Outlook

Vol. 64 January 27, 1900 No. 4

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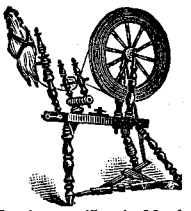

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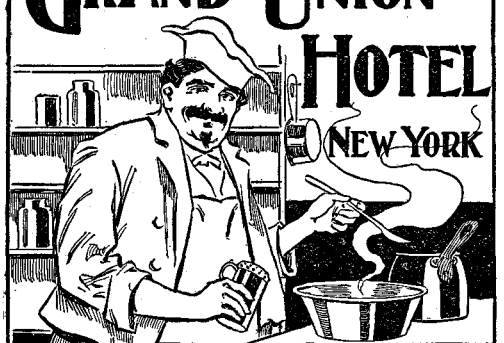

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# The Outlook

Published Weekly

Vol. 64 January 27, 1900 No. 4

**The Week in Congress** Two Republican Senators last week protested against the acceptance of Senator Beveridge's speech as expressing the policy of their party in the Philippines. Senator Wolcott, of Colorado, said flatly: "The argument of the Senator from Indiana is base and sordid. This war, if we consider first our duty to the people of the islands, is the noblest ever fought; but if our purpose in retaining them is that they are rich, the war will go down as miserable and degraded a one as ever disgraced the history of the Middle Ages." Senator Wellington, of Maryland, went still further, and declared that if it were true that the Administration was about to pledge itself to the policy outlined by the Senator from Indiana, he would be in duty bound to protest. The American Nation, he said, had been compelled to hold its armies in the Philippines, and the President would have failed to fulfill his duty if he had not made every endeavor to tranquilize the islands. But Congress was now in session, and it was the duty of Congress to assure the world and the Filipinos that we proposed to guard the principle of self-government as the very basis of democracy. "I believe," he concluded, "that it is unrighteous and unjust to deprive any people of the right of governing themselves. The people that aspire to liberty deserve it. Instead of using our army to subdue and subjugate them, let it restore and guard their interests, and protect them against any and all comers who would interfere." Senator Wolcott's speech, it need hardly be said, contained no such advocacy of the independence of the Philippines. The main portion of his speech was an arraignment of Senator Pettigrew as a traitor because he openly sympathized with the struggle of the Philippine soldiers against our own. Senator Pettigrew, in reply, claimed that the struggle of the Filipinos for independence was entitled to the same sympathy from liberty-loving people in America that the struggle of America for independence had from Burke and Chatham and the lovers of liberty in England. The Boer war came up for debate in the Senate, apropos of a resolution inquiring what had been the course of our Government toward representatives of the Transvaal Republic, and Senator Hale, of Maine, claimed to speak for nine-tenths of the American people in expressing sympathy with the Boers. In the House there was further discussion of Secretary Gage's transactions with the banks, and sharp criticism of the contract by which the National City Bank received rent for the Custom-House while the money to pay for it was retained by the bank, and the title to the building was retained by the Government so as to prevent the payment of taxes. Among Secretary Gage's defenders, however, were two Democrats, Mr. Sibley, of Pennsylvania, and Mr. Levy, of New York. The discussion of the Nicaragua Canal bills indicated that the House is ready to spend $130,000,000 for the project, and the Senate $140,000,000; but there is a chance that the need of economy will prevent an appropriation until the Commission has reported upon the relative advisability and expense of the Panama and Nicaragua routes.

❀

**The Philippines** The campaign in the southern part of Luzon, which has been in progress for two or three weeks past, closely resembles that which preceded it in the northern-central part of the island. Our forces have been divided into several columns and have made rapid marches from place to place, meeting with slight resistance and small losses, killing



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and wounding considerable numbers of the insurgents and capturing supplies in large quantities. Whether or not the insurgents will reassemble in districts not permanently occupied by our troops remains to be seen. On Friday of last week the only reverse suffered by our troops took place. It is thus described in a cable message from General Otis:

> Pack train, twenty ponies, transporting rations between Santo Tomas and San Pablo, Laguna Province, escorted by fifty men under Lieutenant Ralston, Thirteenth Infantry, ambushed yesterday. Two men killed, five wounded, nine missing; pack-train lost; Lieutenant and thirty-four men returned to Santo Tomas with killed and wounded. Affair being investigated.

At last the hemp ports are really to be opened, after several promises to that effect; Colonel Kobbé has been placed in charge of a military force which has been conveyed by water to the islands of Samar and Leyte, where the hemp trade is large; these islands have been up to the present held by the insurgents. An important matter, always so and just now of special interest, is the question as to the control of the churches in the Philippines. The arrival at Manila of Archbishop Chapelle, the Apostolic Delegate to the Philippines, has been followed by a rumor among the natives that the Pope and the American President were to unite to re-install the friars in the parishes. The native Catholics in a large majority hate the friars for their oppression, extortion, and alleged immorality; naturally, they were greatly excited at this rumor. To quell the excitement, Major-General Otis consented to the publication in the local newspapers of a statement which he had made to a delegation of Filipinos, as follows:

> If the Church authorities assign friars to curacies who are obnoxious to the people, they will not be compelled to accept them. The individual liberty guaranteed by the American Constitution will not be denied the Filipinos, and the Government will not force upon them any ecclesiastical denomination contrary to their wishes.

With regard to the outbreak a few weeks ago in the southern part of the island of Negros, in which Lieutenant A. C. Ledyard, Sixth Infantry, was killed, recent despatches state that, instead of being an unimportant revolt of native police, it was started by the chief officers of the autonomous government elected last November. Eleven officials, including the President and several Councilors, were lodged in jail on the charge of treason.

❀

**The Boer War: Ladysmith**

The spirits of the British soldiers in South Africa were greatly raised last week by the evidence that General Sir Redvers Buller, Commander-in-Chief in Natal, has now taken a more comprehensive grasp of the situation in regard to the relief of Ladysmith. If, as has been said, his first attack on the Boers at Colenso, fifteen miles from the beleaguered town, was as suicidal a frontal movement as was Burnside's at Fredericksburg in our Civil War, his second attack, begun last week, a shrewd westward flanking turn, is comparable to the one planned by Hooker at Chancellorsville. The only question now is, Has General Joubert, the Boer commander, the genius which Lee showed thirty-seven years ago? On Wednesday General Sir Charles Warren, the senior general under the British Commander-in-Chief, began an engagement at the Boer intrenchments west of Colenso, which still continues. He has already captured three positions, and is still advancing, the Boers apparently not showing their usual tenacity. The British think that their enemy may be short of ammunition. A large part of the British forces have now passed beyond the Tugela River, and though the drifts or fords of that river were used wherever possible, in many cases the crossing was accomplished with no little difficulty, the soldiers being up to their necks in water, and steadying themselves by touching each other's bayonets. They have now advanced several miles in a westerly direction, and are in possession of a successive line of kopjes or isolated hills. Under cover of the field artillery, gradual approaches were made towards the Boer position, and brilliant feats of arms characterized the troops under Generals Clery and Hildyard. These officers have been connected with the Staff College, and are thought to be among the best tacticians in the British army. Lord Dundonald also distinguished himself by winning a position at Acton Homes, shutting off the Boers from one of the passes leading into the Orange Free State. The general

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engagement has been steadily continued, naval guns and howitzers shelling the Boer positions, while British brigades were drawn up within two thousand yards of the trenches. It is agreed among most correspondents that the Boer losses have been heavy, those of the British being comparatively light; however, it is known that the number of British wounded amounts already to several hundred. One of the saddest deaths of the war in connection with the relief of Ladysmith is that of George Warrington Steevens, the well-known correspondent of the London "Daily Mail." Upon its organization, three years ago, Mr. Steevens joined its staff, going to it from the "Pall Mall Gazette," and his work was a chief source of the new journal's success. No one was more felicitous in impressionistic writing than was Mr. Steevens; few letters surpass his in glow and color. He possessed in a marked degree two fundamental requisites of a war correspondent—courage and industry. In the Greco-Turkish conflict, in Lord Kitchener's campaign against the Mahdi, and more recently in South Africa, he took his life in his hands with as much daring as soldiers showed. His death from enteric fever at Ladysmith was as truly heroism as if he had died in the field. His two books a year during the past four years stand as abundant proof of his industry. There is not a dull book among them; they are models of what combined entertainment and instruction can be.

❀

**Maritime Law** Last week in the German Reichstag, questioning the Government as to its course, Herr Möller gave vigorous expression to the indignation felt in view of British seizures of German ships on a suspicion of contraband. Not only had the line to which the vessels belonged observed strict neutrality, he said, but all Germany was so entirely neutral that even arms factories had been prohibited from supplying either belligerent with munitions. Great Britain, on the other hand, had not always maintained such neutrality, as witness her attitude during the American Civil War. As it was known that a lively correspondence on the subject had taken place between Germany and Great Britain, the reply of Count von Bülow, Minister of Foreign Affairs, was awaited with deep interest. He showed that there were no established laws binding all maritime powers on the subject of neutrals' rights to carry on trade with belligerent countries, or on belligerents' rights regarding the trade of neutrals. At the Hague Conference an unsuccessful attempt was made to come to a decision on these questions. To hasten the day when, in the domain of maritime law, might would conquer right, Count von Bülow declared that Germany would agree with other Governments that (1) neutral merchant vessels shall be subject to the right of search by the war-ships of belligerents; (2) the mode of procedure may be divided into (*a*) stopping ships, (*b*) examining papers, and (*c*) searching ships; (3) should a neutral ship refuse when requested to stop, or an examination of her papers disclose irregularities, or should the presence of contraband be established, the ship may be seized and delivered to a prize court; (4) the term contraband shall include only goods or persons suitable for use in war, and intended for one of the belligerents; (5) any contraband discovered is liable to confiscation; (6) if the arrest of a ship be unjustified, the belligerent shall release both ship and cargo without delay, and pay full indemnity for the damage and injury received. No protest could be sustained, said Count von Bülow, against the recent arrest of the German steamers; on the other hand, the conveying of the Bundesrath and the Herzog to Durban without adequately founded suspicion, and the discharge of the cargoes of the Bundesrath and the General, do not appear to have been justified by international law. Taking this standpoint, the German Government demanded the release of the steamers; they were released. Compensation for the unjustified detention was also demanded; Great Britain declared her readiness to give all legitimate satisfaction. In further communication with the British Government, Count von Bülow thereupon laid stress upon the necessity of instructing British naval officers not to molest German vessels outside the vicinity of the seat of war; hence Great Britain gave instructions through which the stoppage of vessels will not be exercised at Aden or a similar distance from the seat of war.

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The German Government then pointed out the desirability of not stopping German mail steamers; Great Britain issued instructions that such vessels shall not be stopped on mere suspicion. Finally, the German Government proposed that all contentions not otherwise settled shall be submitted to an arbitration tribunal; in its reply the British Government hoped that arbitrators would not be required, but declared its willingness to arbitrate, adding an expression of regret for the incidents which had occurred. Such demands and such acquiescences reflect credit on both Governments.

❀

**The German Code** For four hundred years the verdicts of the highest courts in Germany have been based on Roman law. In recent times, however, there has been revolution against tradition, and some of the German States have individually emancipated themselves to a great degree from the Latin code, other States either retaining the old law or contenting themselves with but a few modifications. When, in 1871, the German Empire was re-established, it was evident that a uniform and comprehensive code for all Germany must also be established. This great work was begun, and of course involved the labor of years. In 1896 the new Code was officially promulgated by the Emperor; it was not, however, to become effective until the first of January, 1900. On that date Roman law was at an end; German law was the rule throughout the Fatherland. Equality and freedom are guaranteed by the Code, which considers no class, only the legally eligible subject, "the abstract unit of the *jus gentium*." As the abstract individual seeks to acquire, so the protection of acquisition would seem to be the fundamental law of the new Code. In the case of what the Code calls movable property, but which we should call personal property, the one who buys in good faith is insured in possession of the property, even if the seller was not the actual owner. Stolen property, however, forms an exception. Regarding realty the Code accepts the system, with which we are familiar, of basing title on the official record—the Torrens system. This record must be always open to public examination. A divergence from the old Code is especially noticeable in the provisions securing marital rights, by which women will now enjoy privileges before denied to them. Concerning inheritance rights, certificates are issued corresponding to our letters of administration, and the holder of such certificate is presumed to represent the decedent. The interests of exchange are of all the most carefully provided for by the new Code, as these constitute, more than others, its reason-of-being. As a whole, the Code not only represents an advance in both principles and methods; it also represents the Germany of to-day, as its predecessor represented the Holy Roman Empire of aforetime.

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**Siberian and Chinese Railways** On the last days of last year the last rails were laid on the Trans-Baikal section of the Siberian Railway, thus completing for the present the great enterprise begun in 1891, and establishing uninterrupted steam communication between western Europe and the eastern limits of the Russian Empire on the Pacific coast. The length of this particular section is slightly under seven hundred miles; it stretches from the eastern shore of Lake Baikal to Stretensk. For the present, trains will be transported across Lake Baikal by ice-breaking ferryboats in winter; and from Stretensk the river Shilka, a tributary to the Amur, must be used in order to arrive at Khabarovsk, whence the Ussuri section of the railway proceeds to Vladivostok on the Pacific. The western sections of the Trans-Siberian Railway represent American material both in roadbed and equipment; and the railway which is about being built from Canton to the Yangste River by reason of the concession for its construction granted by the Chinese Government to the American China Development Company, will, of course, be American throughout. With its branches, the road will comprise nearly a thousand miles of track. Mr. Clarence Cary, counsel to the company, has just returned from an extended visit to China, and declares that our interests are at present in satisfactory shape, after numerous delays arising in part from obstructions interposed by foreign rivals other than the British. The latter have uniformly welcomed our enter-

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prise as they would any other American enterprise in the British sphere of influence, namely, the Yangste Valley. In this sphere of influence there is a vast population of hardy, industrious, thrifty, and temperate people, occupying a chief center of rice and cotton production, with ample coal-fields, as yet comparatively untouched, near at hand. Both in trade and population Canton is a terminal point of peculiar importance lying near the great British port of Hong-Kong; while Hankau, seven hundred miles to the northward, and about the same distance from the mouth of the Yangste, is a distributing port and point on that river of the first consequence for the middle and northwestern provinces. The American line, which, with its northern connection to Peking, will inevitably become the great trunk line of China, will be profitable to us, not only because its construction-material and equipment must be purchased in our market, but also because, with its many collateral enterprises, the door will be kept decidedly open for a large American commerce in the wide region of China which it is destined to serve.

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**The Author of "Lorna Doone"** Richard Doddridge Blackmore, who died in England last Sunday at the age of seventy-five, will always be best remembered by the phrase used as the title of this paragraph. Yet he was by no means a man of one book, and it is hoped that the special attention now directed to Mr. Blackmore's name will result in leading fiction-readers to look up some of his other novels. Two or three of these, and particularly "The Maid of Sker," are very well worth reading. Of the few novels written by Mr. Blackmore within the last ten or twelve years, however, it can only be said that to the mass of readers their slowness of movement and prolixity of diction obscure their really sound work in character-building and their quiet humor. "Lorna Doone" itself has come in a way to be a classic, for it possesses the qualities that endure. Whether one looks at it as a dramatic novel of incident and action; or as an example of racy humor of a peculiarly rich though quiet type; or as embodying in John Ridd, Lorna, and some of the minor actors clear-cut characters alive with human passion and individual traits; or as telling a love story of the simplest, purest, and most touching kind—in each and all of these respects the book is a great novel and worthy of the affection felt for it in both the English-speaking worlds. Mr. Blackmore was personally a man of estimable and attractive qualities; a thorough and ripe scholar, and by education and at least some practice a lawyer and conveyancer, he was also a country gentleman and a market gardener; for the latter occupation and kindred pursuits he had a genuine passion, and he was a recognized authority on horticultural subjects; in 1894 he contributed a valuable series of articles on gardening to the London "Times." Mr. Blackmore wrote poems as well as novels, and among the best of the poems was a translation of Virgil's First and Second Georgics "by a Market Gardener."

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**Trust Companies** Renewed attention has been directed to the management of trust companies by the acknowledgment by the State Trust Company, of New York City, of loans on "industrial" securities. The "industrial" collateral for large loans accepted by this institution is, however, but one feature arousing criticism; another is the fact that many of the loans were made to business associates of the directors. The total shows that, at the time of examination, the State Trust Company had on its books no less than $4,600,000 in loans to persons directly connected with its directors—a total which does not include nearly half a million dollars lent to Mr. L. F. Payn, the New York State Superintendent of Insurance. The State Trust Company is supposed to be controlled by the same persons who control the American Surety Company, an institution which the law compels Mr. Payn to examine. Mr. Kilburn, the New York State Superintendent of Banks, examined the State Trust Company in July, 1899, and early in the present month. At both times the company was carrying large loans made on the stocks of "industrials." His latter examination is said to be due to the fact that a special commissioner, appointed by the Governor, was making an examination. Mr. Kilburn does not seem disturbed by

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the disclosures. The public will be more disturbed, particularly those who have been regarding the word "trust" as still having a connection with the primary plan in the formation of such companies, namely, the confining of their business to trust funds and estates. For a time at least the bulk of the deposits of trust companies consisted of trust funds, upon which conservative investments were made and interest paid. These funds could be withdrawn only upon notice, while a bank must be ready to pay to a depositor all of his deposits at a moment's notice. Now, however, the business of the companies has extended into the field of banking. They loan money, keep mercantile deposits subject to check, and buy mercantile paper. All this is accomplished with a relief from the principal restrictions imposed on banks. Hence an astonishing number of trust companies has come into existence. A bill has now been introduced into the New York State Legislature to equalize the burdens between banks and trust companies, by compelling the latter also to carry a cash reserve.

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**The Mazet Reports**

The majority and minority reports of the Mazet Investigating Committee of the New York Legislature have been duly rendered. The public opinion seems general that the Committee would have done well if it had terminated its sessions before it did, as its later sessions brought forth little of value, while its vacillating and uncertain course brought doubt on the freedom from partisan motives of the Committee itself. It must not be forgotten, however, that in the testimony adduced by Mr. Moss the clearest possible demonstration was made of Tammany methods. In the words of the majority report, it was shown that "we have in this great city the most perfect instance of centralized party government yet known." How this centralization of power works is thus explained:

> We have had explained by the highest authority, the Dictator himself, the theory and system of government, and by the highest officials the practice thereof. We see that government no longer responsible to the people, but to that Dictator. We see the central power, not the man who sits in the Mayor's chair, but the man who stands behind it. We see the same arbitrary power dictating appointments, directing officials, controlling boards, lecturing members of the Legislature and the Municipal Assembly. We see incompetence and arrogance in high place. We see an enormous and ever-increasing crowd of office-holders with ever-increasing salaries. We see the powers of government prostituted to protect criminals, to demoralize the police, to debauch the public conscience, and to turn governmental functions into channels for private gain.

The majority report recommends that a commission to revise the Charter be appointed by the Governor, and makes several specific recommendations for changes either by amendments or by new laws. The minority report is generally abusive of the majority, and characterizes the majority report as "grossly unfair, conspicuously partisan, coarse in language, vituperative in temper, and absolutely unjustified except by the reckless disregard and perversion of the proof adduced before the Committee."

❀

**The Preservation of the Palisades**

Situated at the entrance of one of the most beautiful rivers in the world, and a part of one of the most beautiful harbors in the world, the preservation of the Palisades should be a matter of National importance. Last June the Governors of New York and New Jersey appointed Commissioners in each State to consider and report on some plan that would preserve to each State its rights in the section whose beauty and historic interest are parts of the States' assets. The Commissions from both States reported unanimously, and forwarded the reports to the two Governors. The Commissioners recommend the condemnation of the tract of land from Fort Lee to Piermont, about seven hundred and eighty-seven acres, as a State park. This tract extends about thirteen miles. To prevent further destruction they advise prompt action by refusal to grant riparian rights within the limits of the proposed park; that steps be taken at once to secure the land between the edge of the cliffs and low water-mark in the river to prevent further defacement by the erection of piers, factories, and operatives' tenements on the river front. They point out that if the lands at the foot of the cliffs are acquired,

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and access to the top made impossible, sufficient protection, at least for the present, would be secured. They recommend that land be bought at the top to give the public access to the cliffs at least in isolated places (a suggestion that will be fully appreciated by the citizens of the south shore of Connecticut and the north shore of Long Island, where the shore fronts have become private property). The Commissioners further suggest that the States might make the park reservation self-supporting by the sale of ferry franchises and the rental of land for boat-house and road-house purposes. The prospect that some action will be taken by the Legislature of each State looking to the immediate preservation of the Palisades seems to be good.

❀

**The Tissot Pictures Purchased**

Our readers will remember that about a year ago we gave in the columns of The Outlook a full account of the now famous Tissot pictures, expressing the opinion that they form a notable and permanent contribution to religious art. It will give great satisfaction to all those interested in Tissot and his work to learn from the following official announcement that these pictures are to remain permanently in America at the service and for the benefit of the public:

Through the agency of a number of gentlemen an opportunity has been secured, until March 1, for the purchase for the Museum of the Brooklyn Institute of Arts and Sciences of the original paintings by James Tissot illustrating the life of our Lord Jesus Christ for the sum of $60,000. It is proposed that these paintings, about 400 in number, shall be placed in a gallery by themselves in the Museum, which gallery it is intended shall be decorated by Mr. Tissot himself in harmony with the paintings. The citizens of Brooklyn are invited to subscribe towards the purchase of this great collection of paintings, in order that it may permanently be placed in the Museum, in the belief that it will confer great distinction upon our city, as well as give to its citizens for all time to come the opportunity of receiving the benefit of the inspiration and education to be derived from the frequent study of a series of great paintings illustrating the most sublime of all subjects of art.

The Brooklyn Institute is doing an admirable work in popular education of the highest type. Like any institution of its kind, it must depend for support largely on the community in which it is placed, but its effort to add to the art treasures and art interest of this country is a matter of National importance. For this reason we hope that subscriptions for the purchase of the Tissot pictures will not be confined to Brooklyn; and so we add that the office of the Institute is at 502 Fulton Street, Brooklyn, and its Treasurer is the Hon. W. B. Davenport.

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**Board of Charities and Children's Society**

The decision of the Court of Appeals exempting the New York Society for the Prevention of Cruelty to Children from the supervision of the State Board of Charities is being widely discussed. The decision is based on the claim of the Society that it is not a charitable society, but an adjunct of the municipal government, the Department of the Police; that the $30,000 received from the city of New York is for administering this part of the Society's work; and that all money received for the care, maintenance, and education of the children committed to its care is the gift of benevolent persons. Three of the Judges dissent from the majority opinion of the Court. These dissenting opinions give a summary of the appeals made by the Society to the public for moneys to care for the children committed to its care; and call attention to the fact that by special act the Society had itself exempted from taxation, thereby classing itself under the head of charitable institutions, and as such subject to the inspection and supervision of the State Board of Charities. The Judges of the Court pay special tribute to the noble work accomplished by the State Board of Charities in its efforts to secure the best possible conditions for the State's dependent poor at the least possible outlay of money. The seriousness of the possible effects of the decision is not to be overlooked. For the decision holds, in effect, that all institutions not receiving aid from public funds are not subject to inspection. There are twenty societies for the prevention of cruelty to children in this State, under whose care thousands of children pass each year, and whose expenditures are about a quarter of a million of dollars. At the present time the New York Society is the only one which has objected to the supervision of the State

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Board of Charities; several of the others have gone so far as to demand that, whatever the outcome of the decision shall be, the State Board of Charities shall continue supervision over each of their societies. Immediate action will be taken to devise steps to minimize the disastrous results of making possible the expenditure of the contributions of the charitable public without State supervision. The Comptroller of the City of New York has put himself on record as opposed to the expending of any public moneys by private organizations without the State Board of Charities' supervision. He has caused to be introduced two bills in the Legislature, one cutting off the city's appropriation of $30,000 to Mr. Gerry's Society, and another calling for a special investigation of the affairs of the Society, basing the bills on the Society's claim that it is not a charitable society. The State Board of Charities will, it is to be hoped, secure a rehearing of the case. The people of this State who have a sense of responsibility for the care of their dependent poor will resent any attempt to prevent the State Board of Charities from continuing the work which has changed the character of the administration of charitable institutions in this State. Its influence is felt everywhere. As a result of its work extravagance is no longer the common charge against the management of all State institutions, nor is cruelty, neglect, or the misuse of any inmate in any institution probable. The agents of the Board are active everywhere for the care of people who are unable to care for and protect themselves; and reversion to the old misrule and mismanagement is impossible.

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**The McGiffert Case** Notwithstanding the efforts of many Presbyterians to prevent another heresy trial, the Rev. Dr. G. W. F. Birch has succeeded in preferring formal charges against Professor McGiffert, of Union Theological Seminary, and the Presbytery has heard the charges, despite its vote of 78 to 27 a month ago that the best interests of the Church would be served by disavowing the teachings of Dr. McGiffert and not proceeding to a trial. The result aimed at by Dr. Birch and his friends is evidently to compel the Presbytery either to try Professor McGiffert or to request the General Assembly to do so. Dr. Birch is the Stated Clerk of the New York Presbytery, and was the prosecutor of Dr. Briggs. The proceedings were enlivened by a motion to adjourn from Professor Brown, one of Dr. McGiffert's colleagues at Union Seminary, and on the part of Dr. Johnston by an unsuccessful attempt to keep the Presbytery to its former expression of opinion. There were five charges. According to Dr. Birch, Dr. McGiffert publicly denies four fundamental doctrines as set forth in the Bible and in the Confession of Faith. They are the doctrines (1) of the immediate inspiration by God and of the truthfulness and authority of Holy Scripture; (2) of the inerrancy of Christ; (3) of the Lord's Supper; (4) of the justification of the believer before God. These charges were supported by quotations from Professor McGiffert's book, "A History of Christianity in the Apostolic Age." Finally, Dr. Birch charges Dr. McGiffert with violating his ordination vows in that he has not been zealous and faithful in maintaining the truths of the Gospel. The Presbytery thereupon cited Dr. McGiffert to appear at its next regular meeting, when he will, according to the constitution, have the privilege of objecting to the charges.

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**Church Federation** On the first and second days of February a Conference will be held at the Young Men's Christian Association Building, Twenty-third Street and Fourth Avenue, New York City, to consider the interests of Church Federation. For a long time correspondence has been carried on with several hundred of the clergy concerning this subject, and the result is found in the approaching Conference. Its promoters do not propose to establish a National Church, but they do propose to establish a federation of national churches. It is only too evident that, up to the present, our Church life has been provincial, but the colonial period is passing. While the separation of Church and State in this country prevents the establishment of a National Church, there is, as the organizers of this movement affirm, a great need for larger co-operation and more evident unity of plan and purpose; they well

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believe that we must have organization enough to make the spiritual element balance the political and commercial elements of National life. Among those who will participate in the approaching Conference are the Rev. Dr. J. W. Hegeman, who will call the meeting to order; Mr. William E. Dodge, who is expected to act as permanent presiding officer; the Rev. Dr. Walter Laidlaw, the Executive Secretary of the Federation of Churches and Christian Workers of New York City—an organization which has already accomplished much valuable work; the Rev. Dr. Walpole Warren, rector of St. James's Church, New York City; President Hyde, of Bowdoin; and President Barrows, of Oberlin College.

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**Methodist Higher Criticism**

The recent trouble at the Boston University School of Theology between the nine students who withdrew because of alleged heresy in the teachings, and the Faculty, who unanimously upheld the "heretical" professor, Dr. Mitchell, reached a climax which we duly reported some weeks ago. It has now reached an anti-climax. On the withdrawal of the students it was supposed by them that they would be allowed to go to another Methodist Divinity School, and one of them actually entered Drew Seminary. As soon, however, as the Faculty of Drew received a statement from the Boston Faculty that the nine men had not received an honorable dismissal and would not be credited with the work previously done, the Drew authorities promptly terminated the connection of their new student with the Seminary, and declared that no more students would be received unless proper credentials were forthcoming. The nine students now find themselves in an embarrassing position, as they will not be allowed to enter any other theological school until they withdraw their signatures from the charges which they made. In these charges they declared that Professor Mitchell's re-election by the Board of Trustees signified a continuance of his destructive teaching; that, having done their utmost to inform the school authorities concerning this teaching, they would now inform the Church of the matter; that they once more protested against the indorsement of rationalism and Unitarianism and skepticism; that a proper sense of honor on Professor Mitchell's part would have led him to perceive his anomalous attitude to the School, and that they, the nine upholders of genuine Methodism, could not remain longer in the Boston School. The head and front of Professor Mitchell's offense was that he took a modern view of the Old Testament. He regards the Messianic prophecies as preparatory to Jesus, but not as literal descriptions of his appearance and work. Of the prophets in general he had said that they were men of their time and that their utterances had a relation to the events and conditions of their time. He did not deny the miraculous, but insisted that each miracle shall rest on the evidence for it. With most modern scholars, he believes that there is more or less legendary material in the early chapters of Genesis. The course of the nine students smacks almost of opera comique. Their sense of infallibility and exaggerated feeling of responsibility for the faith led them to constitute themselves a tribunal for the trial of the accused professor. It is just possible, however, as has been suggested, that they are the more visible end of a confederation. The serious and encouraging feature about it all is that the Methodist Church, in common with all other communions, is feeling the impulse toward a genuinely higher criticism, which is not destructive, but constructive. We applaud the action of the Faculty of Boston Seminary in upholding this as well as the liberty of teaching. The intelligence of the Methodist and of other Churches will be forced to array itself in defense of freedom and progress; leaders on the other side can hope to profit only by appeals to the prejudices of the masses.

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**The Philadelphia Census**

The Philadelphia Sabbath-School Association proposes an interesting undertaking, namely, a complete census of Philadelphia's million and a quarter inhabitants, the entire census to be accomplished in a single day. The object of this census is to list all those in that city who attend church or Sunday-school services. An advisory committee consists of one clergyman or some other official

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from each religious denomination. The Sabbath-School Association has divided Philadelphia into eighteen districts and one hundred and thirty-seven sub-districts. For each of these sub-districts there will be a chairman, and under him hundreds of workers, to each of whom a section will be given. These section workers will write the names and residences on cards, with such description as may be needed, and deliver the cards to the sub-district chairman, who will make totals of the results, and in his turn deliver the information to the district chairman. It is proposed to take the census on the twenty-second of February. The pioneer of the endeavor is Mr. Hugh Cork, who has had charge of a similar census in Pittsburg. Mr. Cork says that out of the entire population of Pittsburg only six hundred persons refused to give the information asked. As results of that census, many churches have been able, first, to bring back those who had lapsed from attendance, and, secondly, to gain others who had no particular church allegiance. The Pittsburg census revealed the fact that twenty-five thousand persons had relinquished church attendance.

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**The Rome Young Men's Christian Association**

About six years ago the Rome Young Men's Christian Association began its work in rented rooms. These soon became inadequate to its growing needs, and three years later, rather than see the work hindered and the field restricted, the institution, though still young, was compelled to secure an entire building of its own. This building stands in the center of the city, close to the principal thoroughfares and to the Royal Palace. It has been adapted to the many and varied requirements of Young Men's Christian Association work. A spacious gymnasium has been constructed, with hydraulic appliances for shower-baths and other improvements, and this gymnasium has become a noted place since the athletic team which has gone forth from it gained highest honors in the recent national contests at Turin and at Rome. The Association's prominence at these contests brought its endeavors for the improvement of Italian young men to the personal notice of King Humbert, who has since manifested his deep interest in all its branches. Night classes are held for the practical benefit of the mechanic, the clerk, and the student—a benefit supplemented by educational, literary, and medical lectures. There are also concerts and social gatherings, and, of course, Biblical studies and religious meetings. The expense of initiating and fostering these endeavors in a new field has involved much expense; it is surprising that the debt of the Rome "Associazione Christiana della Gioventù" amounts to no more than fifty-five hundred lire, or a little over a thousand dollars. As local Protestant philanthropy has apparently become exhausted, this debt should be extinguished by foreign friends who appreciate the Association's work, especially among Roman Catholic young men, who are resorting in increasing numbers and enthusiasm to the Young Men's Christian Association building. Contributions may be sent to the Treasurer, Dr. P. R. Prochet, 107 Via Nazionale, Rome, Italy.

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## The Struggle for Rapid Transit

The contract made last week by the New York Rapid Transit Commission with John B. Macdonald for the construction and equipment of the underground railway system ends a six years' struggle in victory. By lending the contractor its credit for $35,000,000 the city secures for itself fifty years hence the ownership of the entire system without the expenditure of a dollar!

The contract is so advantageous, compared with those by which our cities usually alienate franchises, that it seems almost incredible. Yet the principle recognized in making it is as clear as day, and has been stated a hundred times. The public can borrow at a lower rate than a private citizen. New York City is able to borrow at 3 per cent. The contractor is glad to borrow at 4½ per cent. Mr. Macdonald, by paying the city 4½ per cent. on the value of the bonds issued for the road, not only covers the interest upon them, but provides a sinking fund sufficient to pay the principal at the end

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of the fifty years. Through the superiority of the city's credit, therefore, and without burden to the contractor, provision is made that the next generation shall receive the rapid-transit system without payment and without debt.

The magnitude of the victory for municipal ownership calls for a review of the struggle through which it was obtained. The urgent demand for a rapid-transit system in New York goes back into the eighties. In the early nineties the public had come to realize that the elevated railway company would continually prefer to handle the increasing traffic with existing facilities, rather than provide new facilities to relieve their overcrowded trains, and an attempt was made to secure underground rapid transit through the agency of a private corporation. This attempt failed, as no private corporation offered to undertake the work. Meanwhile the overcrowding of all classes upon the elevated trains, combined with the growing sense that cheap rapid transit furnished the only relief for the intolerable congestion of population in the tenement-house districts near the factories, led to the spread of the conviction that the public itself ought to provide for its own relief. Naturally, this belief spread most rapidly among the working classes, and when Mr. Charles B. Stover—an unsalaried missionary for public-spirited movements on the East Side—obtained from a competent lawyer the draft of a bill providing for municipal construction of a rapid-transit system, nearly a hundred trades-unions separately gave it their cordial support. In 1893 one branch of the Legislature was induced to pass the "trades-union" bill, and in 1894 the more strenuous support given to this bill by the working classes enabled it to pass one house early in the session and made possible its enactment into law. At this time the Chamber of Commerce presented its bill for the construction of the road by a Commission. This measure of course obtained the support of newspapers which had been hostile to Mr. Stover's bill; but the enthusiasm of the trades-unions for municipal ownership pure and simple, and the legislative support they had obtained, made it necessary for the supporters of the Chamber of Commerce bill to incorporate a clause referring to the voters the question of municipal ownership. Thus amended, the Chamber of Commerce bill was satisfactory to the trades-unions, for the Commission named under it was exceptional in its character. When the bill had become law, and the election was held to decide whether the city should construct and own the proposed rapid-transit system, the character of the Commissioners added greatly to the popularity of the proposition before the voters. When the ballots were counted, the vote for municipal ownership was nearly three times as great as the vote against it. The victory was overwhelming and seemed to be complete.

It was just at this time, however, that the real struggle began. After months had necessarily been spent in securing satisfactory plans, the opposition of relatively few property-owners on lower Broadway, where land is worth several million dollars an acre, made it necessary for the Commission to secure the approval of the Appellate branch of the Supreme Court before pushing forward its work. The decision of the Supreme Court was rendered in May, 1896, and was unanimous to the effect that the road, instead of costing $50,000,000 or less, as estimated by the Commission, would cost more nearly $100,000,000, and cause the city to exceed its debt-limit. The blow seemed a crushing one, and when the Commission met on the following Monday there was a general disposition to give up the work. The fact, however, that the Court had reflected so severely upon their business judgment led the Commissioners to issue a brief statement, calling attention to the fact that they had spent months in securing and examining the estimates of engineers, while the Court had nothing upon which to base its opinion save the fact that a few engineers had expressed inability to estimate just what the cost of the road would be. Even before this statement was issued the trades-unions had called upon the Commissioners to remain at their posts, and after it was issued several papers of the most conservative type criticised severely the hostile spirit shown by the Court toward the project of the city. In accordance with a general demand, the Commission decided to continue its work, modifying its plans so that the road should not pass under lower Broadway, and should stop at the City Hall and

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Brooklyn Bridge. Along this route the overwhelming majority of the abutting property owners desired the construction of the road, and the cost of the project as estimated by the engineers of the Commission was reduced from $39,000,000 to $26,000,000. Meanwhile the Commission was encouraged by the decision of a bare majority of the Court of Appeals that the city had the same right to construct a rapid-transit system as to construct a system of water supply.

The municipal campaign of 1897 was now approaching, and the Citizens' Union, recognizing the sentiment of public-spirited people, put in its platform a specific, unqualified demand for the immediate construction of the system recommended by the Commission, and nominated as its candidate Mr. Low, who was known to be heartily in favor of the prosecution of the enterprise. If Mr. Low, who was a Republican, could have secured the indorsement of the Republican organization, his election could have been secured; but the men in control of the Republican organization, for reasons never demonstrably clear, insisted on nominating a party candidate for whose election there was not the ghost of a chance. The Republican platform and the Tammany platform were both suspiciously vague in their resolutions demanding rapid transit, and in the campaign which followed, Tammany Hall, with almost no men of wealth among its avowed supporters, had a campaign fund exceeding that of the Republicans, and far exceeding that of the Citizens' Union. As every one knows, Tammany Hall was successful, and its officials had hardly been installed before the source of the Tammany campaign fund became almost demonstrable. To the intense dissatisfaction of the great body of their supporters, these officials antagonized the Rapid Transit Commission, and their commander-in-chief, Mr. Croker, openly advocated the construction of the underground system by private capital. When the Legislature met in 1899, a bill was presented turning over the work to the Metropolitan Traction Company, giving to it a perpetual charter. The Commission, thoroughly discouraged by the apparently unending obstacles placed in its way, formally gave up the struggle for municipal ownership, and recommended that the Legislature enact the bill giving the charter to the private corporation.

For a few days it looked as if the long struggle for municipal ownership had ended in defeat; but the labor organizations, and the few newspapers which had championed municipal ownership from the first, called the attention of the Legislature and the Governor to the fact that municipal ownership had been ordered by the citizens by a majority of three to one, and that the value of the underground franchise, even were it doubtful at present, would be inestimable fifty years hence, should the population of the city continue to increase as in the past. Governor Roosevelt was moved by these considerations to take the position that he would not approve of a project giving the Metropolitan Traction Company a perpetual franchise, and in a few days more a majority of the Legislature were convinced that it would not be expedient for them to repudiate the instructions given by the people. The strength of the opposition soon forced the Traction Company to withdraw from the field, and with its withdrawal the hostility of the leaders in Tammany Hall to the municipal enterprise gave way to something approaching absolute advocacy. Comptroller Coler, who from the first had been in sympathy with the popular demand, was able to secure the support of the organization for the extension of the city's debt-limit at the recent election, and last week, when the franchise was offered, two responsible bidders competed for the privilege of carrying forward the Commission's plans. Both bids—despite the enormous rise in the price of construction materials during the past year—offered to build the proposed system for but little more than the cost estimated by the Commission in 1896, when prices were at their lowest. The claim of the Metropolitan Traction Company that the work would cost $50,000,000, and the claim of the Court of Appeals that it would cost nearly $100,000,000, are shown to have been ridiculous, and the Commissioners who were charged by the Court with exhibiting "blind confidence" are shown to have exhibited the soundest business judgment.

The victory is now complete, and henceforward in all American cities, when corporations demand perpetual franchises,

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they can be reminded that in New York a contractor has accepted a fifty-year franchise for the greatest municipal railway system ever projected, pledging at the end of the term to return the system to the city free of charge and free of debt.

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# The Roberts Case

*The Facts.* In 1882 an Act of Congress made polygamy in the Territories of the United States a felony, and prescribed as a part of the penalty for this felony disqualification to vote or to hold office. Subsequent to this Act, and while Utah was still a Territory, Mr. Roberts entered into polygamous marriages, and ever since that time, and up to the present time, has continued to live with three wives. An amnesty was granted in 1893 to all persons who had violated this law, provided they had not continued in plural marriages since 1890, and did not continue in them in the future. Mr. Roberts has not fulfilled this condition, and has not, therefore, availed himself of this amnesty. The evidence that he is still living with his plural wives was deemed conclusive by all the members of the Congressional Committee, and Mr. Roberts did not take the stand to testify that he had not continued to live with them, as he might have done if such had been the fact.

On this statement of facts the Congressional Committee is unanimous in reporting that Mr. Roberts should not be allowed to occupy the seat to which he was elected. Two of the members believe that he should be seated and then expelled; the rest of the Committee, seven in number, believe that he should be refused his seat. This is practically the only issue before the country, and it is important rather as setting a precedent for the future than for its practical bearing in the present case.

*The Law.* The Constitution contains a provision, Section 5, § 2, providing that "each House may determine the rules of its proceedings, punish its members for disorderly behavior, and, with the concurrence of two-thirds, expel a member." The minority propose to proceed under this section and expel Mr. Roberts after he is admitted to his seat. We think there is grave question whether Congress has under this section any right to expel a member for causes which existed before he was admitted to his seat. It has even been claimed that the clause authorizing Congress to expel a member is qualified by and dependent upon the preceding clause, that it may punish its members for disorderly behavior; that is, that the power of expulsion is only a power to punish for disorderly behavior, and should be exercised only for disorderly behavior, in the House itself. Without affirming that this is a sound construction of the Constitution, it must be admitted that it is a plausible construction and has something in the history of legislative proceedings to confirm it.

The Constitution also provides, Section 5, § 1, "Each House shall be the judge of the elections, returns, and qualifications of its own members." It is contended by the minority and by some able lawyers that this clause is limited in its operation by Section 2, § 2: "No person shall be a Representative who shall not have attained to the age of twenty-five years, and been seven years a citizen of the United States, and who shall not, when elected, be an inhabitant of that State in which he shall be chosen."

In our judgment, this contention is untenable. Against it is the plain meaning of the Constitution; against it precedents in previous Congressional action; and against it the power uniformly conferred upon legislative bodies in all representative governments, specifically in England, on which our representative institutions were largely modeled. Providing that a locality may not elect, and that Congress may not admit, a man unless he possesses certain qualifications, does not require Congress to admit any man who does possess those qualifications.

A Representative in Congress represents, primarily, the district from which he comes, but, secondarily, he also represents the entire Nation. The Nation ought, therefore, to have some power to prevent a specific district from imposing upon the Nation as its Representative a man whom the whole Nation regards as unfit for that office. This power must be lodged somewhere. It is claimed by the minority that this power has been exercised for the Nation by the founders of the Nation in the Constitution itself, and

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that they have determined once for all that every man is fit to represent the Nation, provided he is twenty-five years of age, has been seven years a citizen of the United States, and is an inhabitant of the State from which he is elected. We do not believe that the founders of the Constitution have been guilty of any such folly. The supposition that they intended to fix for all time all the qualifications which the Nation might require of its representative is not consistent with the spirit of the Constitution or the character of those who framed it. Nor is it consistent with the powers generally belonging to and exercised by representative bodies. Nor is it consistent with the phraseology of the Constitution itself. Certainly it is not required by that phraseology. What the Constitution seems to provide, what the history of legislative powers and procedures in other countries would lead us to expect that the Constitution should provide, and what, if we understand the precedents, it has been heretofore assumed that the Constitution did provide, is this: that any district may elect a man to Congress, provided he has the three qualifications specified in the Constitution; but that Congress may, speaking for the Nation, or the Nation may, speaking through Congress, exercise a veto power on the choice, and refuse admission to the man, if in the judgment of the United States he is evidently unfit to represent it. The Nation ought to have such a power, and, indeed, the members of Congress ought in their own self-defense to possess such power. The question, then, is not the technical one, Is Mr. Roberts disqualified from a seat in Congress by the law which he has violated and which disqualifies him from holding an office or place? it is not affected by the question whether that law has ceased to prohibit because Utah has ceased to be a Territory and has become a State; it is not determined by the fact that the present law of Utah against continuance in polygamous marriages makes such continuance a misdemeanor, not a felony. The simple question which Congress has to determine, or, rather, which the Nation, through Congress, has to determine, is this: Is a man living openly and avowedly in polygamy a fit man to represent the Nation in Congress, and to associate in social relations and in political action with other representatives of the Nation in Congress? We believe that the Nation has given to this question an emphatic No, and we trust that Congress will repeat that No by action equally emphatic.

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# John Ruskin

The death of John Ruskin at his home at Brantwood, on Coniston Water, on Saturday last, at the age of eighty, removes the last of the great group of writers whose work gave leadership and distinction to English life during the last half-century, and closes one of the most splendid pages in the literary history of the English race. Forty years ago the names of Tennyson, Browning, Carlyle, Ruskin, Dickens, Thackeray, George Eliot, and Matthew Arnold were beginning to shine on the imagination of all English-speaking youth like a great constellation. So deeply did the thought of these writers enter into the life of the generation then in its youth, and on later generations of youth, that they seemed to be a part of the order of nature, dissociated from time, change, and death. The great constellation, moving slowly westward, has now disappeared below the horizon; and to many who grew up in its light the world will never seem quite so rich as it was. In this group John Ruskin did not hold a foremost place, but he was one of the most brilliant, ardent, passionate, and eloquent men of his generation, and, as a teacher, one of the most influential. He had gifts of many kinds, but it is as an expositor of certain great truths in which he passionately believed that he spoke with the greatest authority to men of his own time, and will speak to the men of the future.

Although more widely read than any other English writer who has ever touched the subject of art, Ruskin was not educated as an artist. His friends expected that he would enter the Church; he himself intended to be a poet. As a matter of fact, both his intention and the intention of his friends were fulfilled. He wrote many volumes on art, and he did more to make men think of art and to comprehend it than any other Englishman; but he was by nature and temperament a poet, and by

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intention and manner a preacher; it is as a poet and a preacher that he will be longest remembered. His view of life was essentially poetic. It is true, the two volumes of verse which bear his name show unusual intellectual power and occasional felicity of style, but he had not the poet's faculty. He was far too erratic and unsystematic to have expounded a body of doctrine; but he apprehended the most purely poetic truth from the standpoint of its relation to life. He saw life always as a whole; any disseverance between beauty and truth was to him incredible and monstrous. His ethical nature was not only powerful, but it was aflame with enthusiasm or indignation; and so he was a preacher.

Born into a family of wealth, the son of a man who, although a merchant, had generous artistic tastes; educated at Oxford, where, sixty years ago, he took the Newdigate prize for poetry, he began after graduation the study of art, devoting himself especially to water-color painting. In 1842 an anonymous pamphlet entitled "Modern Painters: their Superiority in the Art of Landscape Painting to all the Ancient Artists," by "a Graduate of Oxford," attracted attention by reason of the striking eloquence of its style and the dogmatism and audacity which ran through it. The work was not completed until seventeen years later, and in the meantime Ruskin had studied art at first hand in its great examples, and had changed his views without parting either with his ardor or his dogmatism. In 1849 "The Seven Lamps of Architecture," and in 1851–53 "The Stones of Venice," appeared. These were the three works by which Mr. Ruskin was best known in his earlier career and by which his relation to art-criticism is to be judged. Writing at Chamouni in September, 1888, a new introduction to the last edition of "Modern Painters," he said: "All that is involved in these passionate utterances of my youth was first expanded and then concentrated into the aphorism given twenty years afterwards in my inaugural Oxford lectures, 'All great art is praise,' and on that aphorism a bolder saying was founded: 'So far from art's being immoral in the ultimate power of it, nothing but art is moral; life without industry is sin, and industry without art brutality.' . . . The laws of life and the joy of beauty in the material world of God are as eternal and sacred parts of his creation as in the world of spirits, virtue, and in the world of intelligence, praise." In this phrase is found the key of all that was fundamental and of lasting importance in Ruskin's teaching. He put beauty in the true sense on the same level with virtue as the revelation of the mind of God; and he held, therefore, that beauty is not an ornamental but an essential element in the life and industry of the world.

Of his work as an art critic, its strength and its weakness, its insight and its limitations, this is not the time to speak. Those who have read and loved or rejected Ruskin are concerned at this moment, not with his methods or the detail of his teaching, but with the essential direction and the positive work of his life. That work was twofold. A man of genius inspired by the moral sentiment, with an intense love of the beautiful, because beauty is righteousness in form, and with the spirit of a missionary, Ruskin early set himself the task of reawakening the love of beauty in the English-speaking race, and of bringing back once more the power and the joy of art. Through a long series of books and many courses of lectures, by exhibitions, generous endowment of art galleries, tireless interest in collections, and, above all, by the power of an almost irresistible eloquence, he reached a large constituency, and impressed most deeply those who were sensitive to the great interests he had at heart. If Petrarch is counted one of the first men to see the world of nature with the eyes of the modern spirit, Ruskin may be counted one of the leaders of that group of men who have made their fellows see for the first time the beauty of the world. Ruskin's supreme service to his time lay in the fact that he was able to make nature visible and real to a host of people who had never seen her before; that he opened one of the great fountains of spiritual life, made accessible one of the greatest resources of higher living, and contributed immeasurably to the enjoyment and refreshment of his time. How many learned to look at the heavens for the first time under Ruskin's guidance; to distinguish one sky from another, one cloud-form from another, and to follow

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through all their infinite and exquisite gradations the marvelous and subtle changes of atmospheric light, color, and form in the heavens! It is due to him more than to any other man of our race that a multitude of men and women understand to-day the meaning of the text, "The heavens declare the glory of God, and the firmament showeth his handiwork." It was as a poet that he looked on the world; and as a preacher, in the spirit of the old Hebrew prophet, he made men see what he saw, that the world is the revelation of the Infinite. It is relatively a small matter whether his principles of art criticism were sound or unsound; what is of prime importance is that he made a host of men understand that nature and art exist; that they exist by the will of the Infinite as truly as righteousness and virtue exist by that will, and that they disclose the mind of God.

It is significant of the real character of art that men like Ruskin and Morris were brought by it face to face with social and industrial problems. When Ruskin declared that "industry without art is brutality," he threw a flood of light on the nature of art and on the industrial situation of to-day. It was no forced transition that the man who had talked about Turner and Venice with such ardent enthusiasm and contagious eloquence turned to work, trade, war, and the condition of the English laboring classes. Here, too, he was often passionate rather than clear-sighted; enthusiastic rather than luminous, and eloquent rather than convincing; but here again, as in dealing with art, the technical defects or excellence of his teaching were a matter of minor importance. It was a matter of supreme importance that he made people see facts to which they had been blind, and that, like Carlyle, he prepared the way by sounding the note of alarm and awakening public interest for wiser and more constructive men. In "The Crown of Wild Olive" he is at his very best as a master of English prose. The closing pages of the introduction to this beautiful book register perhaps the high-water mark of lucid, beautiful English prose in our time; while the whole teaching of the book—its emphasis on duty rather than on right, on character rather than on possessions, on ideals rather than on materials, on the human element in work rather than on the industrial condition and the economic law—disclose the teacher and the preacher at his best. Ruskin made England see that the worker is first of all a man; that he cannot be dealt with as a hand or a machine, but that he must be dealt with as a human soul; that what has been called the "dismal science" must enlarge its observation to include the spiritual life of men, or must cease to call itself a science. With all his egotism, dogmatism, and passionateness of opinion, Ruskin stood with Carlyle and Emerson for the life of the spirit against the mechanical conception of the universe and the utilitarian conception of society. He stood for the rights of the human soul to see, to enjoy, and to possess the world; for the sovereign authority of beauty side by side with truth; for the right of access of all men to nature, to the clear sky, and to the great works of art; and, therefore, for health, sanity, and beauty of life.

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## Mutually Profitable

We have received from a Western subscriber a letter containing the following question:

> Would, in your judgment, the present policy of the Administration [as to the Philippines] have been inaugurated, or would it now be maintained, if the commercial disadvantage to us were as great as the commercial advantage promises to be?

Certainly not. No statesman would counsel a country to enter upon a course of policy which he believed would be commercially disastrous to it, in the hope that it would be politically and commercially advantageous to some other country. Whether the law of self-sacrifice applies to nations or not, it certainly is not entertained as a practical law of national action by any present or past political thinkers and actors. The most that would be demanded of a nation by the idealist would be that it should love its brother nation as itself; and this standard would transcend the conception of national duty generally entertained even among the h ghest and the best. But the question whether a nation should practice self-sacrifice is purely theoretical. Any policy which is right for a nation to pursue is

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advantageous for a nation to pursue. No nation is permanently benefited by pulling another nation down. Duty and self-interest combine in the same direction and summon to the same action.

In the mind of expansionists there are two reasons why the American Government should maintain its sovereignty in the Philippines. The first and principal reason is that this is a duty which it owes to the people in the Philippines. If it withdraws and abandons them to themselves, it will abandon them to domestic anarchy or to domestic despotism, or both; very probably followed by foreign interference and foreign despotism. If this were not true, we should have a right and perhaps a duty to withdraw; because this is true we have no right to withdraw, abdicate our sovereignty, and abandon the islands. But the fulfillment of this duty to the Philippines will, in the long run, promote our commercial interests. It will inure, not directly but indirectly, to American prosperity by promoting American commerce and by opening new fields for American enterprise. In the discussions which take place some men lay emphasis on the first, some on the second, of these reasons for insisting on retaining responsibility for law and order in the archipelago. It may be and is questioned whether either of these reasons alone would be sufficient to justify our action. Certainly the second reason would not be; certainly the second is not the principal reason. But the fact that performing our duty promotes our welfare is no reason for refusing to perform our duty. There is no doubt that the abolition of slavery in the Southern States has immensely promoted the prosperity of the whole Nation, North and South; but this was no reason why slavery should not be abolished. There is no doubt that just, honest, and economical government in the city of New York would greatly promote its material welfare; but that is no reason why the citizens should not endeavor to maintain just, honest, and economical administration. In our opinion, there is no doubt that fulfilling our duties toward the Filipinos will promote the honor and increase the welfare of the United States; but that is no reason why we should not fulfill our duty toward the Filipinos.

If, however, our correspondent means to ask whether we think that we are to govern the Philippines for what we can make out of them, we give to his question an emphatic No. If Senator Beveridge's speech in the Senate was correctly reported, if its spirit was rightly represented in such fragments as the newspapers gave of it, if he really contended that we were to maintain our sovereignty over the Philippines because it would be profitable for us, and to conduct our administration of that sovereignty in the way that we thought would most conduce to our own sovereignty, then we believe the speech was utterly and indefensibly false, alike in religious spirit and in economic doctrine; for we think that the history of the English colonies has abundantly demonstrated that any nation which attempts to make a profit out of its colonies suffers loss from them, and any nation which administers its colonial government with a single eye to promoting the prosperity of the colonies makes profit out of them. It is as unstatesmanlike as it is immoral to shape our policy respecting our new possessions with reference to making out of them the largest possible commercial gains for ourselves.

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# Political Ideals of the Bible

That these are to be drawn from the Old Testament more than from the New is as yet imperfectly realized. In fact, this is the solitary exception to that progress of doctrine from the Old to the New Testament which is so general that it is supposed by most to be without exception. Old Testament conceptions of the Divine Father, of the future life, of the universal religion, of sacrifice, of moral obligation, of social service, are all greatly expanded in the New Testament. To this, therefore, we resort for our ideals of them, and naturally we look there also for our ideals of political duty. But this is a mistake. It has produced other mistakes. On one hand is the mistake of Christian men in making a false and mischievous separation between political and religious interests. On the other hand is the mistake of skeptical critics of Christianity, declaring

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with John Stuart Mill that New Testament ethics are defective in the field of the civic virtues, and need supplementing there by the ethics of heathen Greece and Rome.

But the briefest glance at the historical conditions shows that the New Testament is not the field in which political ideals could possibly be found. These can be presented only where some degree of political freedom exists. Of this no vestige remained under the military despotism of Rome administered by such rulers as Pilate and Herod. Under the mailed hand of the Cæsar the sole political virtue practicable was subjection to "the powers that be," as St. Paul inculcated in Romans xiii. "That we may lead a quiet and peaceable life," as he wrote to Timothy, was the utmost of political hope that the infant Church could rationally entertain.

Quite other conditions environed the prophets who fulfilled the part of tribunes of the people while the Hebrew kingdom flourished as an independent State. Elijah and Elisha, Isaiah and Jeremiah, were, in modern phrase, leaders of the opposition. As such they exercised the right of criticism and protest against the court policy with courage, and with a freedom that sometimes cost them dear. With others, as Amos, Hosea, and Micah, they were fairly exemplified by John Knox as the critic and opposer of Queen Mary. In their indignation at political iniquity they did not mince words: "Hear ye the word of the Lord, ye rulers of Sodom!"

The political ideals of the Hebrew prophets are conspicuous even to the cursory reader: righteous laws, incorrupt administration, care especially for the weak, the poor, the laborer, justice to the victims of tyranny or greed. Amid venal judges they cried, "Woe unto them who justify the wicked for a reward!" Amid a corrupt and luxurious aristocracy, who, as Professor Robertson Smith observes, had absorbed the land and wealth of the country, while the masses were hopelessly impoverished, they cried, "Woe unto them that join house to house, that lay field to field, till there be no room!" This was possible for them in Israel, where free speech was the prophet's traditionary right. But under the jealous tyranny of Rome, similar as were the existing abuses of power and wealth, it is impossible to imagine any such criticism tolerated by the lieutenants of Cæsar, suspicious of whatever might tend to sedition. The one charge against which Jesus was ever on his guard was the false charge of being a revolutionist, brought against him before Pilate: "He stirreth up the people."

The utmost, then, that was possible for Jesus and his apostles in the field of political ideals for the regeneration of the social order was what they did. First, they anchored fast to the old ground held by the prophets. Mr. Mill and his school fail to notice how summarily Jesus adopted into his ethics, which they so disparage for its alleged neglect of the civic virtues, the whole range of civic duty as inculcated and exemplified by the prophets. His mission, as he announced it, was "not to destroy, but to fulfill"—to give completeness to their teaching. But, anchoring to this, inculcating the seminal principle of this in the Golden Rule, saying, "This is the law and the prophets," he saw that the regenerated social order, "the kingdom of heaven," could not begin to unfold till "the consummation of the age"—not "the end of the world," as the churches still misread it according to King James, but—the downfall of the overbearing powers in Church and State. For this he waited, and bade his disciples hope.

It seems, then, to be, as Professor Nash has recently observed in his "Ethics and Revelation," a positive error for the Christian pulpit to identify, for guidance in its discharge of duty, a Cæsar, under whom Jesus was crucified and Paul beheaded, with the sovereign power which millions of freemen share. In view of the freedom of the prophets as teachers of civic righteousness, it is a distinct anachronism for an American pulpit to restrict itself to the limits enforced by despotism on Jesus and Paul in relation to political problems which demand the exercise of conscience by men responsible for fidelity to the public welfare.

"The prophets," says Professor Robertson Smith, "were not primarily concerned with the amendment of individual sinners; it was the nation that they desired to see following righteousness and the knowledge of Jehovah; and they were too practical not to know that the path of national amendment is to get rid of evildoers and put better men in their place." How the prophets dealt with individual

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sinners, the fragmentary record, so full of their interest for social righteousness, does not inform us. At any rate, Christianity is in no danger of underestimating the importance of the individual. The present danger lies on the other side. Who will affirm that, except in comparatively few instances, the political ideals of the Bible, notwithstanding many occasions given by political corruption and social laxity or wrong, have been duly estimated and adequately presented in the American churches?

## The Rural Schools

The problem of the rural schools in this country is one that has engaged the attention of educators for years. In 1895 the National Educational Association appointed a committee of twelve experienced superintendents and teachers to make a thorough study of these schools, and submit a report at a future meeting of the Association. The most important recommendation of this committee was that for consolidation of the smaller rural schools into graded schools, centrally located. This would lengthen the school terms and increase the salaries of the teachers, and insure more regular attendance. In New York State in 1894 and 1895 there were 7,529 rural schools in which the average attendance during the year was but twenty pupils. In nearly three thousand schools the average attendance was less than ten. The State Superintendent of Public Instruction in New York has for years been urging the adoption of some system of consolidation that would result in establishing graded schools and providing for free transportation of pupils. By an amendment to the school law which permitted school districts to contract with adjoining districts for the education of their pupils, about a hundred and fifty school districts in the State of New York are now transporting their pupils to the stronger schools, paying for their transportation and per capita cost for their education. A still better plan, in the judgment of many educators in the State of New York, would be the township system, which would wipe out the arbitrary district lines, and permit of stronger high schools as well as stronger graded schools.

In Ohio, several years ago, local laws were passed which permitted several of the counties situated in the northeastern part of the State to transport their pupils to and from schools in township districts. Under these local statutes a large number of townships have established centralized schools. One result of this system has been to increase the length of the school year. There has been a marked increase in the average daily attendance of pupils; in some instances a lessening of the cost of the schools to the county at large. The Superintendent of Education of Ohio believes that this centralized system is one of the most hopeful movements in the school system of that State. In Virginia the present Superintendent takes very strong ground in favor of the consolidation of the rural schools. He points out that during the past year the cost of education to the State has increased over thirty-five thousand dollars, and that this increase, in actual fact, does not count to the good of the school system of the State, but rather the reverse, because it is due to the multiplying of a number of smaller, inefficient rural schools—a state of things which to-day presents the most serious problem in connection with the public-school system of the State. The Superintendent hopes to have such laws passed during the coming session of the Legislature as will result in the abolition of schools having an average attendance of less than twenty, and the transfer of their pupils to the stronger schools. In Virginia the political divisions of the school system permit of this consolidation much more easily than in many of the other States. The political unit of the school system of Virginia is a combination of county and magisterial district, having one committee; several schools are organized under the same committee, minimizing the difficulty of consolidation. In Vermont, but a few years ago, there were a hundred and fifty schools in which there were six pupils or less. In Maine, in 1892, the enrollment of pupils in the schools of that State was only twenty-five pupils per school, including the cities; there were between a thousand and twelve hundred schools in that State where the average enrollment did not exceed twelve. The State Superintendent of Maine at that time reported that eight hundred schools in that State

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could be abolished with profit to the educational interests of the State; and this condition is very slightly changed for the better to-day.

It has been urged in almost every State of the Union by the State Superintendents, and for years by our United States Commissioner of Education, that the abolition of the weak schools is of vital importance, not only to the community, but to the Nation; that the mistake is made in most States of carrying the school to the pupils instead of the pupils to the school. Massachusetts has demonstrated for twenty-five years the advantage of consolidation of the rural schools.

The unanimity of all the State Superintendents as to the waste and disadvantages of the weak rural school with arbitrary local control, and the advantage of the graded school and a system of transportation, should be convincing evidence to even the careless observer of the need of some immediate reform in the management of the schools which are under the control of the State and receive State support even in part. When the citizens of every community are willing to consider the best good of the schools even at the expense of local control, some system of consolidation and transportation will supplant the present system of weak district schools. The reports of Superintendents quoted agree in demanding greater facilities for manual training in the schools; the three H's not displacing the three R's, but supplementing them. The education of the head, the heart, and the hand is the present demand of the progressive educator. A comparison of the reports shows the necessity of securing pressure of public sentiment on the Legislatures to enact such laws, and amendments to present laws, as will abolish the expensive, weak, inefficient school and substitute the graded school, or, as in Ohio, the township or centralized schools, with systems of transportation which will enable these schools to be reached by even the youngest pupils. This would give to the children of our rural districts the advantages of the kindergarten as well as the high-school opportunities, and enable the State authorities to increase the facilities for manual and industrial training impossible to offer under the present rural school district system.

## The Spectator

The Spectator believes it was some years ago that he called attention to a curious pronunciation by the Dean of Ely of the word "evolution" as "e-volution," a pronunciation noticed in the course of a sermon he heard the Dean preach in Westminster Abbey. He afterward noticed the same pronunciation by other cultivated Englishmen. The Dean's visit to this country on a lecturing trip recalled this, for during one of his lectures the Dean constantly said "ge-nealogy" instead of "gen-ealogy." This led to a conversation about it with a friend, a scholarly man, though a lawyer—something of a distinction in these days when law has ceased to be regarded as a scholarly profession in the old sense. This friend justified the English habit of putting custom before dictionary authority, or at least of taking for granted the correctness of the usage of one's circle without going to the trouble of "looking it up in the dictionary," or even entering a challenge, as is so common in America. In both of these cases, which are not without dictionary authority, the English pronunciations are found not uncommonly in the South, so the friend stated. This is interesting evidence of the greater closeness to aristocratic England of the original settlers in parts of the South, as it is also of their greater tenacity in preserving the distinguishing marks of that closeness, perhaps because the South has been comparatively unaffected by immigration.

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"Did you know," continued the Spectator's friend, "that until rather recently dictionaries were compiled in a most slovenly manner, words being copied from one into another with small attempt at verification, and that this slovenliness is responsible for a list of actual bogus words, all of which have dictionary authority?" The Spectator's friend instanced the word "phantomnations," given as meaning the gibberings of ghosts, with Pope as an authority. It is simply a case of misprint, Pope having somewhere spoken of "the phantom nations of the dead," and the compositor having "run the two words together," as printers say. The Spectator, to verify his friend's state-

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ment, looked up "phantomnations" in old issues (about 1878) of both Webster and Worcester. They contained the word, as had been stated, though the definition did not include "gibberings."

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The Spectator found a peculiar charm in the Dean of Ely as he listened to him in America, a quality of humor quite American, and a tact that was extraordinary. For example, on showing a certain picture the Dean said: "I always call for applause for that picture. When I first delivered this talk at the London East End before a crowd of costermongers, they burst into immediate hand-clapping the minute that picture was thrown upon the screen, showing that, uneducated as they are supposed to be, they had an instant appreciation of its artistic beauty. I do not like to find any other audience less appreciative than the London costermongers." After that tactful hint, almost every similar picture was greeted with loud applause, the audience being evidently anxious not to be classed below the costermonger in appreciation of art. The reference, by the way, was to the person familiar in America through Gilbert's lines:

When the coster's finished jumping on his mother, on his mother,
He loves to lie a-basking in the sun.
Taking one consideration with another, with another,
The policeman's lot is not a happy one.

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An illustration of the Dean's quiet humor was his reference to the occasional invasion of his home by American ladies, who were pretty sure to apologize when they discovered where they were, by explaining that they had mistaken the deanery "for a chapel." The Dean remarked, in apparent good faith, that he had more than once detected the presence of American ladies in his hall by their "beautiful" voices. Any one who has heard the voice of the average American woman while in England, with its disagreeable nasal accentuated by contrast with the softly modulated voice of the average English woman, will appreciate what must have been the covert sarcasm of the Dean. It was said so good-naturedly and so incidentally, however, that apparently not a person in the audience took offense, and probably most of those present supposed it to be a genuine compliment. That, at least, is a fair inference from the applause which greeted the close of the incident. The Dean, by the way, has confessed to some of his American friends his pleasant disappointment in the American voice, for he found it so much less disagreeable than he had been led to expect.

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The Spectator is happy to bear witness that the Dean is, if possible, more charming when one meets him in private life than he is on the lecture platform. One of the subjects which happened to come up at a dinner was that of various expedients for wooing sleep when one is wakeful. A baseball enthusiast in the party, a young university man, said that a favorite way of his own was to play over some peculiarly exciting game of his college nine. He would place all the players, calling them by name as far as he was able, and would then begin to go through the various plays of the game. Before he had reached the third inning he was pretty sure to find himself asleep. Another member of the party, an editor whose pen has the reputation of being peculiarly vitriolic, but who is in private life a very agreeable man, had listened with evident interest to the Spectator's assurance that the quickest way to go to sleep was not to count sheep going over a wall, nor to follow each stroke of a man rowing up stream, but to number up one's friends. The editor laughed, and said that method would never do for him, "for I should have to number up my enemies." The Dean contributed a little story of James Russell Lowell. He said that on meeting him one morning Mr. Lowell spoke of the difficulty he had had the night before in going to sleep. He added that he finally fell to going over some portions of Julius Cæsar's "Commentaries," which led him to add an original chapter to that immortal work. Mr. Lowell imagined Cæsar in an impossible situation, confronted by an impassable gorge in the Alps, and extricated the great soldier by an ingeniously impossible expedient, since, science apart, it obviously left time out

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of account. Mr. Lowell set Cæsar and his soldiers to stopping the ends of the gorge with wattles and filling. Then they waited until the rain had made a pond behind the dams. This, on freezing, burst the sides of the gorge in seams, and opened the desired passage. With such classic nonsense did the man of genius woo Morpheus—nonsense truly classic, for, *mirabile dictu*, Mr. Lowell related it all in fluent Latin, in which evidently he had composed it. It was a noteworthy triumph for American scholarship in a land where facility in using Latin is a commonplace of education.

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Incidentally the Dean told a story which the late Dean Stanley used often to tell at his own expense. In crossing the Atlantic, Dean Stanley met at table an American who claimed to be a close friend of James T. Fields (also, it will be remembered, a friend of Dean Stanley), which naturally led them to chat a good deal together. Just as they were parting, after their train reached London, neither having told the other who he was, the Dean incidentally asked his steamer friend whether he had ever heard Dean Stanley in America. "Oh, yes," the man replied, "but he's 'no good' as a preacher." The Dean said nothing, and passed on. Pretty soon, as he was arranging for the disposition of his luggage, he saw the American rushing toward him, and was soon overwhelmed with the profuseness of his apologies. Some other American had disclosed to him the Dean's identity, and the burden of the apology was: "What will Mr. Fields say when he hears of this?"

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Of course the Dean of Ely was asked about his impressions of New York. What seemed to impress him most was the "almost barbaric" splendor of a Waldorf-Astoria dinner, in the number and sumptuousness of its courses and the animalism of overfeeding. Doubtless, it was suggested, the friend who gave it overdid the dinner to impress an Englishman with the possibilities of cuisine in one of the hostelry institutions of America. The dinner, by the way, did not have the agreeable sedative effect which his friend, of course, intended, for, added the Dean, "when I at last did get to sleep I dreamed of nothing but salads—in fact, that I was Nebuchadnezzar, and doomed to live on grass for the rest of my life." The Dean's general impressions of New York were interesting. He did not find the æsthetic objections which most foreigners do to our sky-scraping buildings, considering them quite picturesque when seen from an eminence like the Brooklyn Bridge. How many Americans in New York, or born New Yorkers, for that matter, the Spectator wonders, have ever taken a stroll on the Brooklyn Bridge to see what New York looks like in the large? The Dean thought the upper part of New York, on Morningside Heights, "fine; yes, magnificent." He did object most strenuously to the rush of New York street life, the whiz of the cable-car and elevated train. He thought, also, that, with street traffic properly regulated, it would not be necessary to remove the beautiful Dewey Arch from its present position in Madison Square, which seemed to him most impressive.

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In this connection the Spectator wonders how many of his readers have ever seen a charming novel, "The Two Standards," by the Rev. Father Barry, which has attracted wide attention in England. A part of the scene is laid in this country, and this description of an Englishman's first impressions of New York is at once vivid and unique:

> The sky of Naples over a smokeless Liverpool. An enormous blaze of advertisements flaring to the tops of tall brick or brown-stone constructions, alike in their repeated rows of windows, monotonous, insignificant—the horizontal style which modern cities love, and which is only the dead perpendicular turned another way, hopeless and ugly—the straight line that kills the picturesque. Here and there a vast building of bizarre, outlandish make; the Alhambra borrowed for a millionaire's house and hardly knowing where it stood; the Palazzo Farnese imitated in a dark-red stone; the Louvre transformed into a hotel, side by side with the gaunt prose of forty years ago; and, on a level which cut every front into sections and ruined the perspective, a railway with moving cars, resounding bells, the cry of newspapers, ticket-offices in the air, ladder-like ascents from the obscure streets underneath, and the crowds of well-dressed people above, below, around, in perpetual motion.

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# The South African Situation

## By John Hays Hammond

(As Interviewed by a Staff Correspondent)

[Mr. John Hays Hammond is the Consulting Engineer for the two largest gold-mining companies in the Transvaal, and his interests are thus quite as much associated with the rivals of Mr. Rhodes as with Mr. Rhodes himself. Mr. Hammond, who is an American, was one of the four leaders of the Johannesburg Reform Committee of 1895. His statement of Outlander grievances includes a number of facts not generally known.—THE EDITORS.]

IN 1883, on behalf of the South African Republic, President Kruger published in the London press a cordial invitation and welcome and the promise of equal rights and protection to all who would go to the Transvaal (the South African Republic) and invest their capital, or contribute in any way to the development of the country. An influx of foreign population resulted, and this was largely increased by the finding of new gold-fields, the Witwatersrandt, discovered by Uitlanders. One result of the development of mineral resources and of interests subsidiary to mining was that the State revenue increased from less than a million dollars in 1886 to upwards of twenty millions in 1899.

After the discovery of the Witwatersrandt the Boer Government began adversely to change the franchise and other laws affecting the immigrant population, or Uitlanders as they were called, until (up to last July, when the Volksraad, the Transvaal Parliament, halved the term) a residence of fourteen years was requisite for the foreigner to obtain the right to vote. The applicant must present a written petition from a majority of the Boers in his district, and must have it approved by the Executive Council. Furthermore, during his time of probation he was liable to military service, just as if he were already a full-fledged citizen of the Republic. In 1894 the Boer Government went so far as to commandeer—that is, forcibly to conscript—British subjects to fight against the native tribes. They were compelled to abandon their work and to buy their own arms. Not until after the war was over did the English Government show enough spirit to force the Boer Government to disclaim any intention of such procedure in the future.

Maladministration and corruption were now rampant in all governmental departments of the Transvaal. We addressed petitions for the removal of grievances, but President Kruger replied: "You may protest as much as you please, but I have the guns. That settles it." This was, unfortunately, the fact; the Uitlanders were not allowed to import arms.

All constitutional efforts having failed, in 1895 a Reform Committee was formed, of which I was a member. We organized to obtain an honest republican, and not a British, government; we pledged ourselves distinctly against a change of flag. We started secretly to import rifles and cannon with a view of being prepared to enforce our demands by arms if necessary. An arrangement was made with Dr. Jameson, then Administrator of the South Africa Chartered Company, to come to the Transvaal border to assist us, if so called upon. Because of Mr. Rhodes's connection with the Chartered Company it has been supposed that he was at the back of our organization; but although Mr. Rhodes, in common with other capitalists, contributed to our funds, we did not organize to further the personal, commercial, or political aims of Mr. Rhodes or of any one else; indeed, many of our members were opposed to Mr. Rhodes's interests. Our sole aim was to insure some elementary civilization at Johannesburg. That aim had the approval of many progressive Boers; we thus had already begun to conquer racial hostility.

We used every effort to prevent Dr. Jameson from taking the initiative, but he disregarded our protests, and is solely responsible for the failure of our movement. We first learned through a newspaper of his departure for Johannesburg. His action alienated sympathy from the cause of reform, as it was supposed that he had ulterior motives which did not conform to the expressed wishes of our Committee. The Boers suspected that



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he would try to seize the country for the Chartered Company and ultimately for Great Britain. This would have directly violated the pledges which we gave to the people of Johannesburg. We declared that the movement was only to rid the country of a corrupt oligarchy. We repudiated any subversion of Boer sovereignty. At that time it would have been impossible to have foisted the British or any other flag upon the inhabitants of the Transvaal. The Anglo-Saxon members of the community themselves would have forcibly resisted any such attempt.

An agreement was finally reached between the Reform Committee and the Boer Government to accept the arbitration of Sir Hercules Robinson, British High Commissioner for South Africa. Before his arrival, however, Dr. Jameson's small force had been overpowered by the Boers. To the charges that we had betrayed Dr. Jameson, he and his officers have been compelled to confess that they had received messages from us protesting against his movement. The raiders were imprisoned. Sir Hercules Robinson requested the Johannesburgers to disarm, which they did, "in order to save the lives of Jameson and his men." At the same time the British Government guaranteed to the Reform Committee that not a hair of the heads of any of its leaders should be touched. Despite this, the arrest of the Reform Committee took place, in the face of promises to the contrary from the Boer Government. This arrest also demonstrated that, at times, the British Government is not above repudiating its obligations. After a few months' imprisonment our trial followed, the jury being composed exclusively of Boers. Under an agreement between the attorneys for the prisoners and the Boer Government attorneys, it was agreed that a nominal fine only should be imposed on us if we pleaded guilty. We accordingly pleaded guilty, when, to our consternation, the Boer attorneys repudiated their agreement, and the death sentence was passed on four of the leaders, of whom I was one. The other members of the Committee were imprisoned. As the civilized world protested against carrying out the sentence, the Government finally commuted it to imprisonment.

Fortunately for us, the abstraction from the community of about sixty men, composing the Reform Committee, was having a disastrous effect on business. In consequence a general movement was made throughout South Africa for our liberation. The Boer Government did not think it wise to resist the unanimity of this movement, and finally, after nearly six months' imprisonment, released us on consideration of a payment of $1,500,000, the four of us condemned to death being compelled to pay $125,000 apiece. There was no question of clemency involved.

The Boer Government then appointed a Commission to investigate the matter of our grievances. After a long and careful examination, the Commission unequivocally acknowledged the validity of the charges made against the Government, and strongly recommended that these grievances be redressed. Despite this, nothing was done. The interests of the clique controlling the Government prevented the realization of the hopes of reform based on the report of the Boer Commission. Things now went from bad to worse. Time and again the Uitlanders appealed to the Boer Government, but without avail. Finally last spring a petition signed by 21,000 British subjects was forwarded to the British Government. The result was the conference between President Kruger and Sir Alfred Milner, in which the latter took the ground that all questions could best be settled by a concession on the part of the South African Republic of the right of franchise to the Uitlander population. The impression prevails that the conference failed on account of the difference of the number of years' residence necessary to gain a franchise. This is a mistake. The most important point was the basis of representation. Under the scheme suggested by Mr. Kruger a majority of the voters would have been entitled to less than a fifth of Volksraad representatives.

A few months afterwards an ultimatum from the Boer Government was the immediate cause of the present war. In this war a greater issue is involved than the unredressed grievances of the Uitlanders. For many years the Boers have been animated by a steadfast but secret ambition—namely, to establish Boer supremacy throughout South Africa. There has been a quiet arming for that purpose, and foreign soldiers have been secretly employed to teach the Boers the use of artillery,

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The Boer Government has purchased sufficient munitions to arm every Dutchman in South Africa. The excuse that the Jameson raid made this necessary does not hold, as the arming and plans for fortifications at Pretoria and Johannesburg antedated that raid by several years.

Two-thirds of the Transvaal population were Uitlanders. We went thither by express invitation; our capital and enterprise developed what in Boer hands was a worthless territory into the greatest mining center of the world; the country, now rich, was bankrupt before our arrival; we own more than half the land, having purchased it from the Boers; we paid nine-tenths of the taxes, much of which was admitted by the Boer Commission to be class taxation; and yet we had to submit to unlawful expenditure of the bulk of taxation, as we had no voice in the Government.

We objected to the subversion of the High Court of Justice, in which rested our only hope of legal redress. In direct contravention of the Grondwet (the Boer Constitution), the Volksraad empowered the President and Executive Council to dismiss any judge without trial who disputed the validity of any law passed by the Volksraad, even when such law conflicted with the Grondwet. President Kruger exercised this privilege in summarily removing Chief Justice Kotze, who had for many years honestly and ably filled that office. Afterwards all the judges were simply the President's tools.

We objected to the jury system; we were debarred from proper trial, as the law makes only burghers eligible for jury duty. Court records thus prove that a very small percentage of Boers are found guilty, and a very large percentage of Uitlanders are convicted. Nor was any Boer jury ever known to convict a Boer who had murdered a native.

We objected to the Aliens Expulsion Act, by which a Uitlander can be put over the border at the will of the President, without the right of appeal to a court of justice—a course open to the offending burgher. This law was obviously opposed to the British-Boer Convention of 1884.

We objected to the prohibition of free speech; to the power vested in the President of suppressing any publication which, in his individual opinion, was opposed to good manners or subversive of ord r. He did not hesitate to exercise this despotic power toward newspapers which supported British interests, while newspapers which supported the Boer Government were allowed to publish libelous articles and even to advocate atrocious crimes without interference.

We objected to the dishonesty and inefficiency of the Johannesburg police force. For the shooting of a British subject a policeman was recently released on $1,000 bail—less than the amount demanded from Uitlanders in trivial cases.

We objected to the Public Meetings Act, which left discretionary power in the hands of policemen to suppress assemblages.

We objected to the Johannesburg high death-rate, owing to the insanitation which the community was powerless to prevent under Boer maladministration.

We objected to being taxed to maintain schools in which Dutch was exclusively taught. A resolution introduced in the Volksraad that no English should be allowed to be taught even in private schools was defeated by only one vote.

We objected to the Boers being exclusively allowed to carry firearms.

We objected to the non-protection of native labor, the Boers lying in wait to rob the natives of their earnings when the latter were on their way from the mines to their homes.

We objected to the maladministration of the liquor law. The main reason for the shortage of labor was that the natives were not in a fit state to work, a quarter of them being constantly incapacitated through drunkenness. Many of the accidents occurring in the mines were due to the same cause.

Finally, we objected to the prevalent official corruption and to the granting of concessions giving monopolies for the sale of supplies indispensable to the Uitlanders. With the concessionaires Government officials were generally associated in the great profit derived. In a recent railway concession it was proved in court that twenty-one out of the twenty-five members of the Volksraad had received bribes.

If these facts are correct, is the South African Republic a republic more than in name? I assert from personal knowledge that the facts are indisputable.

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# AT MODDER RIVER

## BY JAMES BARNES

### Special Correspondent of The Outlook in South Africa[1]

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[The following letter was written by Mr. Barnes on December 7, and mailed on that date from the camp of Lord Methuen. A later letter, to be printed next in this series of articles, tells the story of the great battle of Magersfontein. Our readers will be interested in an extract from a personal letter by Mr. Barnes. He says: "The English have a hard row to hoe. They will win, of course, but some awful stupid things have been done. The English army is the biggest social club in the world, but the training of the home forces does not make men suited for the field; they have it all to learn after they get there, and England never had a war on her hands like this before. Fighting natives armed with flintlocks and spears was a different thing to an *invisible* foe armed with Mausers. One cannot help admiring the Boers for their obstinate defense, but no American could be anything but pro-British from start to finish. If the Boers should succeed—which I think impossible—South Africa would be a perfectly unlivable place for any one who spoke the English language. They hate all Anglo-Saxons with a bitter, unreasoning hatred that is beyond describing."—THE EDITORS.]

AS I write, Lord Methuen's column is resting, flung out on the open plain north of the Modder River, and Tommy Atkins is taking his rest as he takes his fighting—it is all in the day's work with him; he forgets his troubles, he indulges in no retrospect, and he finds time for football. There was a spirited game last evening between picked teams of two companies of the Highland Light Infantry. Once away from the battlefield a mile below, it does not look like war. With a big fight ahead at Speitfontein, with a big battle over but a week, this camp might almost be part of some maneuvering in peace times. To the uninitiated there is no betrayal of any feeling of suspense; there certainly is no evidence of nervousness or anxiety, and yet we are in the midst of the enemy's country. At Orange River one was constantly reminded of the state of things by the sight of the wounded, and by the Boer prisoners still under guard there. Though they are mostly wounded also, they sing together in their tents psalms with a strange cadence that shifts from the major to the minor key—plaintive songs, with primitive music, sung by their ancestors and handed down from the centuries, with many other things that go to make up the Boer character of to-day. Simple in some ways, complex in others, the Boer is a study in undevelopment. But the wiseacres who prophesied that he would quit after sustaining losses in a month's fighting were out in their reckoning. At present he is very much alive. The day before yesterday we could hear firing of heavy artillery that lasted for half an hour—probably the Boer eighty-pounder or the Nordenfeldt gun banging away at Kimberley some twenty miles away to the northward. And no sooner does night fall than the great searchlights begin winking messages at one another over the heads of the Boers who occupy the line of the railway, and have doubtless been employing the time in intrenching their position at Speitfontein. There may be a fight there, or there may not. By the time this sees print the world will know of it, and anything that I might write in the way of news would be stale reading. Battles cannot be written up from the field; only results can be stated. Even now it is impossible to write of Modder River, which has been, everything taken into account, so far the biggest battle of the campaign. Some day it will be written. That the British officers and men, rank and file, fought with bravery unsurpassed by any troops ever in the field



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need not be said. That they found a force of eight thousand men intrenched against them at a place where they were informed they might meet a few hundred is a fact that must now be known. The Boers had departed from their usual methods of warfare, and, instead of occupying the natural protection of a hillside or kopje, they had thrown up trenches on the banks of a river that flows through an open plain. The trenches, though hastily constructed (built after eight o'clock on Monday; the battle began at a quarter after six on Tuesday), were laid out with very evident knowledge of military skill. As the British lines advanced they found themselves confronted suddenly by a sweeping fire from an enemy absolutely invisible. Many a man under fire during the twelve or thirteen hours that the fight lasted can say he never saw a Boer! The ground sloped very slightly to the bare, abrupt river bank on the southern side; on the north the edge, slightly higher, was fringed with trees, and for a long time it was thought that these trees sheltered the enemy, and at them the English fire was directed. No troops ever held their ground under more disadvantageous circumstances; lying prone for more than twelve hours under a broiling sun that cooked the bare legs of the Highlanders into blisters, with the tepid water in their water-bottles exhausted long before noon, there was no sign of panic or of loss of morale. The ground was hard as the floor of a brick-kiln, and covered with a grinding red dust that the bullets kicked up into little spiteful clouds. The shells did not bury themselves, but actually bounced from the surface; and it is a grateful circumstance that few of the Boer shells exploded, for they had the range long before the British gunners found it. Even in the face of this murderous fire the Argyle Sutherland advanced nine hundred yards by short rushes in the open. It is to the fact that the regular troops of Old England held their ground so unflinchingly, and from their exposed position returned the fire with well-directed volleys, that the Boers, as darkness fell, abandoned their position and fled across the river and the drifts, and thence northward and eastward across the veldt. It cannot truthfully be said that they were driven out; they did not wait for that; and it is a trite and true saying that they will not stand cold steel. Doubtless they felt the uselessness of trying to oppose troops who would not be annihilated or retreat when by rights they should. General Cronje, who was in command of the Boer division, considered his position impregnable. "If they get me out in three weeks," he is reported to have said, "I will go home." At the present writing his whereabouts are not known. But we shall doubtless find him at Speitfontein or Scholtz's Nek, some eleven miles above. But here let me state this: had the attacking troops held the Boer position, they would have been there yet, though fighting thrice their number.

I have been over the length of the battlefield; the trenches are filled with Mauser, Martini-Henry, and Westley-Richards shells. Bullets and shrapnel can be picked up by the bushel, and the shallow graves are sufficient evidence that much of the English fire told well, although the preponderance of loss was on their side. Candidly and honestly, I feel like writing "our" when referring to the English. I have grown to have a strong affection for "Tommy"—patient, careless, happy-go-lucky "Tommy," who sings generally sentimental songs by the way, curses not a little, and who fights like any other man might work who knew his trade. He is different in many ways from our American "doughboy;" he has not the initiative of the latter, perhaps; he leaves everything to his officers and lets them do the thinking; he has not the slightest sense of responsibility on his own part; and if "a ship without a captain is a man without a soul," the average English company without an officer is a ship without a helm.

A wounded Highlander of the Argyles was being carried to the train; his leg was shattered and would soon have to be removed. He had fainted from loss of blood, but no sooner did he recover consciousness than he grasped one of the bearers by the arm:

"How's Captain Campbell?" were his first words, and, being told that the captain was well, he asked for several men whom he had seen hit and wounded before his bullet came to find him. Arriving at Orange River, where the hospital was, he insisted on being the last to be moved from the blood-stained floor of the flat car.

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Tommy has no hatred of the Boer; he treats the wounded kindly, and his water-bottle is at any luckless Burgher's disposal. But the latter is suspicious; he has been told—and this I know, for I have seen evidence of it—that if captured he will be poisoned. For hours some of the prisoners who spoke no English refused both meat and drink. In the hospital train one of the nurses had a bowl of gruel dashed from her hands, and at the same time a wounded man struggled to his feet and kicked her, crying, "Poisoner!" Who is responsible for this? Who has so purposely misled these people? It would be hard to say. It is a feud with the suspicion and hatred all on one side. As yet the English have no hatred; the army is not even angry! It might be said that a man traveling constantly with one army must necessarily hear but one side and be prejudiced. I grant that I am, next to an American, an Englishman. But even if an American whose sympathy leaned in the other direction, to the Boer, were to see the fair and square, straightforward way the men in khaki fight, he would feel as I do, inclined—no, using perforce the personal "our." Four Boer ambulances galloped across the field in full view and range of the First Scots Guards and no one fired a shot; but when they reached the shelter of the river bank, full forty men jumped out and fired point-blank at the line that had spared them. An officer of the Fifth Fusiliers, named Brian, advancing alone to answer a flag, was shot by a Boer officer through the mouth just as he was about to speak—killed instantly. Many wounded have fired upon the men who ran to help them, and here at Modder River a Red Cross man, coming up with a stretcher, was killed and his companion wounded by the man they had intended carrying off the field. Yet, all this notwithstanding, I have seen a wounded Boer with his head resting in a British soldier's lap, while another gave him water. Perhaps there is a latent devil deep in the English private's heart; perhaps it may be aroused, but at present it is hid from sight. All he wishes is that "this bloody war was over and he was 'ome again," and the everlasting dust and the everlasting thirst and the bullets and the heat were things to talk over in the barrack-room. A new striped ribbon might adorn his tunic; he may have gone in a private and come out a corporal, or he may have gone in a living man and never come out at all; but this is the long and the short of it—he doesn't much care about the politics or the question as to the right or the wrong of it. He is a paid soldier, and his pay is small. He has the honor of his regiment at heart; he does his duty because he has been trained to do nothing else. And what I have said of the private might be said of the officers. They have the chance of promotion, of course, and value full well a few capital letters to tack on their names—give them all this credit, they hold these magic letters so sacred that they will never tell how they are earned. Underlying all this is the thing our army holds in common with them, a love of country, for England and America are the only great countries that support a purely voluntary fighting force.

But to return again to the camp: There was smart firing yesterday afternoon out to the eastward five miles away, and a Lancer officer who had pressed on too far was captured, with a trooper. The Boers are all around, but the football is out again. In the early morning a detachment of the Twelfth Lancers left, with one battery of artillery, to go to the relief of two companies of the Northamptons, who were attacked last night. The news has just come that they held their own against a large force of Boers who attacked the line of railway at Ensiln, in our rear. They interrupted the telegraph service for a few hours and disturbed traffic. But the engineers have restored things like wizards. In four days they have built a line of railway a mile in length, erected a bridge close to the ruin of the great iron structure the Boers blew up weeks ago, and I have just seen the first engine feel its way across. It is the Nineteenth Century at work; and not far away are the people of a past day waiting to destroy all this, hating the advancing present and clinging to the bygone. "All men are free and equal" is what that engine shouts in climbing the heavy grade. "All men should have freedom and equal rights"—this is the slogan of advancement; it is the meaning of this army; it lies under the hated word "suzerainty;" it is the colonial policy of England; despite many mistakes in the past, it is the very principle

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that should bind America and England. But the Boer does not see it—does not learn it. In our country we compel our children to go to school even against their parents' wishes. I have talked with Boers and they have failed to tell me to my satisfaction how what they call the "English yoke" oppresses them now, or how it will gall them in the future. They do not wish to go to school!

# Christ's Laws of Life: Godliness[1]

By Lyman Abbott

I AM to speak to you to-night concerning the light which the life and teachings of Jesus Christ throw on our relation to the one whom we call God.

Perhaps no man of our time is more competent to sum up the result of modern science and philosophy than Herbert Spencer. He has summed them up with this sentence: "Amidst all the mysteries by which we are surrounded, nothing is more certain than that we are ever in the presence of an Infinite and an Eternal Energy from which all things proceed." You observe that in this sentence are three affirmations: first, that there is one Infinite and Eternal Energy; secondly, that it is a present Energy; thirdly, that all things are centered in and proceed from this one Infinite and Eternal Energy. I shall assume to-night that this conclusion of one of the greatest thinkers of our times is justified by scientific explorations and philosophical thought. In fact, I think it would be difficult to find any intelligent, scholarly thinker who doubts this conclusion. We are ever in the presence of an Infinite and Eternal Energy from which all things proceed. The question which I have to ask you to consider with me to-night is, What does Jesus Christ teach us respecting this Infinite and Eternal Energy? What does he indicate are our relations to this Energy? And to answer that question properly, we must consider what are some of the other answers which have been made to it.

First is the answer of what is known as Agnosticism; the answer of those who say we can know nothing about this Infinite and Eternal Energy except the three things summarized in Herbert Spencer's statement. This answer admits that we can know that it exists; that it is a present Energy; and that all things are centered in and proceed from it: but affirms that this is all we can know; that whether it is a person or not a person, thinking or unthinking, moral or unmoral, he or it, we cannot know. This is the first answer. If this answer is correct, then we must say that we stand in no intelligible relations to this Infinite and Eternal Energy. If we are and must always be ignorant respecting its character, the best thing we can do is to leave it alone and go on attending to the business which we can understand. This is one affirmation. It is clear, simple, easy to be comprehended.

The second proposition respecting this Infinite and Eternal Energy is that it is a great and awful power, moving towards unknown ends, to which it is conducting all things as irresistibly as the glacier, and as cold, as icy, and as impassable. It is the affirmation that there is a great power in the universe, but a power without what we are accustomed to regard as moral principles, and certainly without moral sympathies. Any religion founded on the notion that power is the central fact of the universe will be and always has been a religion of fear. When men think of the Infinite and Eternal Energy as simply a great impassable, irresistible, awful, human-crushing destiny, they will dread, they will fear, they will worship, if by worship they can perhaps change and turn aside the destiny—but this is all they will do. Plutarch has graphically described the religion of fear founded on such belief in a supernal power or powers:

> Of all fears none so dazes and confounds as that of superstition. He fears not the sea that never goes to sea; nor a battle, that follows not the camp; nor robbers, that stirs not abroad; nor malicious reformers, that is a poor man; nor emulation, that leads a private life; nor earthquakes, that dwells in Gaul;

[1] Address delivered at Cooper Union, New York, Sunday evening, December 3, 1899. Reported by Henry Winans, and revised by the author.

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nor thunderbolts, that dwells in Ethiopia: but he that dreads divine powers dreads everything —the land, the sea, the air, the sky, the dark, the light, the sound, a silence, a dream.[1]

That description of the religion of fear stands good to-day; it aptly characterizes the religion of the pagan nations that surrounded Israel in the time of Christ.

The third conception of this Infinite and Eternal Energy is that it is a Person, and a just Person, and that he stands related to the human race somewhat as a king stands related to his subjects. He is an awful Person, an inexorable Person, perhaps a terrible Person, but he is a just Person. He has made certain laws; they are like edicts issued by a king, like statutes enacted by a legislature. We must understand them and obey them or we suffer the consequences. In this conception of religion conscience comes to reinforce fear, and fear to reinforce conscience. In this notion of religion, in which God is looked upon as a just and righteous Person, justice and righteousness require our obedience to him, and wisdom requires us to understand his laws if not his purposes. This notion was the earlier Jewish notion—God a Lawgiver; the moral laws, edicts or statutes issued from God; he a king, men his subjects, who must understand his laws and obey them or take the consequences. But in this conception he stands apart from the world that he has made, as the mechanic stands apart from the engine which he has made; and apart from the human race which he governs, as the king stands apart from the people whom he governs. He resides in the palace; they reside in their peasant homes.

Fourth is the conception of God as a friend of humanity. This was the conception of the later Judaism, which built on its superstructure a faith in God as a moral Governor. It believed that God was a righteous Person, but it believed very much more. It believed that he was a King, but it believed that he was much more than a king. John Cotter Morison, one of the most famous anti-Christian writers of our time, will not be accused of prejudice in favor of Judaism, and John Cotter Morison has thus, in a sentence, characterized this later Jewish faith:

The Jew was, therefore, on a footing of familiarity and intimacy, so to speak, with his God, to which the metaphysical Greek, with his wide discourse of reason, never attained. To the Jew, God is the great companion, the profound and loving yet terrible friend of his inmost soul, with whom he holds communion in the sanctuary of his heart, to whom he turns, or should turn, in every hour of adversity or happiness.[1]

[1] Plutarch, Morals, I., 169, 170.

I have tried to make clear to you in these evening talks that Christianity is a blossoming from Judaism, and that Christianity can be understood only as it stands correlated with Judaism. Let me turn back to the old Jewish books, to their collection of sacred lyrics, to show you a little more fully, though not in great detail, this Jewish conception which John Cotter Morison has thus epitomized. One of these lyrics thus speaks of the Infinite and the Eternal Energy from which all things proceed:

Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in the grave, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. And if I say, Surely the darkness shall overwhelm me; even the light shall be night about me. Yea, the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee.

What is this but saying in poetic phrase what Herbert Spencer has said in scientific phrase—We are ever in the presence of this Infinite and Eternal Energy? Go where we will, we cannot escape from that Everlasting Presence. This is what the old Hebrew Psalmist says. In the next lyric to which I shall refer you, he says clearly that there is nothing to be dreaded in this Presence; this Infinite and Eternal Energy is not to be feared; his coming is to be welcomed and rejoiced in:

Say among the nations that the Lord reigneth; the world also is established that it cannot be moved; he shall judge the peoples with equity. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof; let the field exult, and all that is therein; then shall all the trees of the wood sing with joy before the Lord; for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth.

There are a great many Christians in our time who do not seem to me to have risen as high as this old Hebrew conception. God is looked upon as an

[1] John Cotter Morison, "The Service of Man," p. 181.

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object of terror. I remember very well how the picture of the Judgment Day cast its awful shadow across my future in my childhood, as something to be dreaded. But in this old Hebrew psalmist there was no fear of God, there was no dread of his coming, no desire to escape him; there was no wish that he should not judge. For in the experience represented in these lyrics God is regarded as a personal friend:

> Bless Jehovah, O my soul: and all that is within me, bless his holy name. Bless Jehovah, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

That there are in the Old Testament Scriptures representations of Jehovah difficult to reconcile with this is very true; that the Old Testament Scriptures give different representations of Jehovah is very true. But when we come to the highest and noblest thought of Jehovah to be found in this Old Testament Scripture, it is not of a hard God, a cruel King; it is of a warm personal friend, who forgives iniquities, who heals diseases, who redeems us from our own mistakes, who crowns us with loving-kindness and with tender mercies.

Now put these four conceptions of the Infinite and Eternal Energy before you. First: We can know nothing about it; let us leave it alone and go on our way. Second: It is awful, terrible, dreadful; let us appease its wrath by sacrifice and win its favor by gifts. Third: It is a just and righteous Law; we must conform to it or suffer the penalty. Fourth: It is friendly, companionable, helpful; if we lay hold upon it rightly, it will lay hold upon us, and we can count upon its assistance. These are the four great conceptions of the Infinite and Eternal Energy. What was the teaching of Jesus Christ?

He was not an agnostic. He claimed a personal acquaintance with God. He said of himself, "As the Father knoweth me, even so know I the Father." He did not look back across the centuries to find what Moses or David or Isaiah told him. He knew the Father; had personal acquaintance with him; the relationship between him and the Father was that of intimate, confidential friendship. He conversed with the Father. He was accustomed to go into the mountain-top and spend long nights in talking with this Father. He heard what the Father had to say, and he told his disciples that the messages which he brought to them he received from the Father. He had no fear of this Father. You look in vain from cover to cover of the Gospels for any intimation of anything like dread or apprehension of the Father with whom he lived in these intimate and close relationships. He never calls him the Great King; or the Holy One of Israel; or the just and righteous God; or the Infinite and Eternal Energy; or the Almighty Power: he calls him Father. I think only once in the Gospels does he address him as God, and that is when he dies upon the cross, and even then the personal relation is manifested in the cry, "My God! my God!" Jesus Christ believed that he knew the Father, that he lived intimately with the Father, that he had friendship with the Father, that he talked to the Father and that the Father talked to him. He said in one of his recorded prayers, "I thank thee that thou hast heard me; and I knew that thou hearest me always." He would no more have discussed the question whether God hears prayers than you would discuss the question whether you can talk with your wife. He was as sure of personal converse with the Father as you and I are sure of personal converse and communion with our earthly friends.

And this Father was not to him some One apart from him; some One who issued laws at which he looked and said, I must obey the law if I would get the reward; I must obey the law or I will suffer the penalty. No! his will, he said, was to do the will of his Father. He wished to do what his Father wished him to do. It was so from very childhood. In the one instance that we have recorded about him as a boy, he wondered that his father and mother should have looked anywhere else for him in the Holy City, with its architectural splendor, its shops, its processions, its crowds of people, its varied magnificence, except in the one university of the city, trying to find out his Father's will. This at the beginning of his life. And his last prayer was the prayer, Thy will, not mine, be done. So he was not one

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who looked at a Lawgiver saying, How shall I conform my will to thy will? He was one who said, My will is thy will, thy will is my will; I and my Father are one. Have you never seen the husband and wife grow up together in loving friendship? Have you never seen, as the years go by, the very color of their eyes seem to change and the very form of their features change? Have you never seen them grow more and more into the physical likeness of each other? Have you never seen them coming into such closeness of relationship that the wife does not need to hear what the husband has to say, nor the husband what the wife has to say, but each, by a strange kind of telegraphy, perceives the wish and will and desire of the other, through overwhelming love? These two are one. And so this Christ was one with the Father, thinking the Father's thoughts, living the Father's life, loving the Father, talking with the Father.

Was this to be exceptional? On the contrary, what he claimed for himself he taught his disciples to expect for themselves. He taught us all to call the great, good God above us Father. He never undertook to answer the question which was put to me here the other night, What is your conception of God? He never undertook to tell us about God; he undertook to introduce us to God. What is the difference? A little babe does not know anything about the mother, but she knows the mother. I may not know about God, but if Jesus Christ was right, I can know God. I read last month in a metaphysical journal of America an article in which the writer undertook to give a conception of God. Let me read you a little of his definition and see if you understand it. I do not:

> He is not vague and nondescript, but a system of infinite but well-defined or definable conditions, a spiritual body of normative truths, a superpersonal personality whose differentiated organs are not corporeal limbs, but eternal verities, and whose will manifests itself as the constitution of existence, as the cosmic order of the universe, as the standard of right and wrong for the conscience of man."[1]

Jesus Christ said, "When ye pray, say, Our Father." If you want to get any closer to the Infinite and Eternal Energy from which all things proceed than you are accustomed to be, think of him as Father, go to him as Father. Bury your definitions; ask of your heart. Poor little Joe of Tom-all-alone's lies a-dying, and Allen Woodcourt has but a few moments in which to speak to him:

> "Joe, my poor fellow!"
> "I hear you, sir, in the dark, but I'm a-gropin'—a-gropin'—let me catch hold of your hand."
> "Joe, can you say what I say?"
> "I'll say anythink as you say, sir; for I knows it's good."
> "Our Father."
> "Our Father!—yes, that's wery good, sir."
> "Which art in Heaven."
> "Art in Heaven—is the light a-comin', sir?"
> "It is close at hand. Hallowed be thy name!"
> "Hallowed be—thy—"
> The light is come upon the dark benighted way. Dead![1]

I cannot understand the metaphysician's definition, but I can understand "Our Father;" even poor Joe could understand "Our Father." Jesus Christ taught that God, who is his Father, is our Father. He used the same words to define his relation to the Father and our relation to the Father. He asked us to look into our own father's heart, and then, when we wanted anything of the Infinite and Eternal Energy, to say "Our Father." He declared of this Father that we could go to him and could carry to him our ordinary wants and he would listen to us. His disciples asked him, How shall we come to this great God? and he said in substance, Tell him the things you want. You are hungry; ask him to give you bread. You are in perplexity; ask him to guide you. You are in temptation; ask him to make you strong, that you may put the temptation under foot. You have fallen; ask him to lift you up and put you on your feet again. And do not think you must make long prayers. Do not think he fixes on so many hours and requires so many petitions. He knows what things you have need of: tell him what you want; he will listen to you, for he cares for you. Not even a sparrow falls to the ground and he does not know it; and you are worth a great deal more than sparrows. Ask your father-heart, Will you not give good gifts to your children? and do you not think that He will give good gifts to

[1] Dr. Paul Carus, "The Bible" ("The Monist," October, 1899).

[1] "Bleak House," Chap. XLVII.

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you? Do not be afraid of him; he is not to be afraid of. Have you done wrong? Still do not be afraid of him. Have you sinned against him? Still do not be afraid of him. Have you sinned against him times and ways without number, so that you are no more worthy to be called his son? Still do not be afraid of him. And Christ told the story, that he might make this clear, of the boy who sinned, deliberately sinned, ran away from his father, spent his substance in riotous living and with harlots, and never thought to turn back to his home again until he was sick, hungry, friendless, and famished; and when he returned, the father uttered no word of reproach, no word of condemnation, but welcomed him, saying, Come, I have been waiting for you; here is the robe, here is the ring, here is the thanksgiving dinner. This was Christ's interpretation of our relation to the Infinite and the Eternal Energy from which all things proceed. He told us that we might be one with this Father; that we might have our will attuned in accord with the Father's will; that we might live in fellowship and companionship with him; that the Father would pour his life into our lives that we might live. He said, "As the Father is one with me and I am one with the Father, so I will that you shall be one with me and shall be one with the Father."

This is the teaching of Jesus respecting God: Not that he is infinite power, infinite wisdom, infinite law—though he may be all these—but that he is infinite and unfailing love.

Do you ask me if I can reconcile all the facts of life with the affirmation that the Infinite and Eternal Energy from which all things proceed is infinite and eternal love? I answer frankly, I cannot. There are many things in life that seem strange, mysterious, awful, inexplicable, to me. There is much I do not understand. I can see but a little way before me; but I believe with all my heart that God is what Christ portrayed him to be—love; and that what I cannot understand here I shall understand better in the great hereafter. This is the summary of Christ's teaching concerning God: The Infinite and Eternal Energy from which all things proceed, loves. He is a Father; he cares for his children; we can know him; we can talk with him; we can get answers from him; we can come into fellowship with him; we can live in the kind of unity with him that a husband lives with a wife, or a friend with a friend.

I know that many a man scouts at this as visionary; I know that many a man says that this is but the hope of pietists, the dream of poets, the fiction of priests; and I know also the answer of the greatest of the French poets—Victor Hugo:

> There is, we are aware, a philosophy that denies the infinite. There is also a philosophy, classed pathologically, which denies the sun; this philosophy is called blindness.
>
> To set up a sense we lack as a source of truth is a fine piece of blind man's assurance.
>
> And the rarity of it consists in the haughty air of superiority which is assumed toward the philosophy that sees God, by this philosophy that has to grope its way. It makes one think of a mole exclaiming, "How they excite my pity with their prate about a sun!"[1]

We do not ask the blind man to tell us about art; nor the deaf man to tell us about music; nor the man without moral sense to tell us about the laws of right and wrong; and we do not ask the man without vision to tell us what is the truth of man's relationship to God. But there are more men and women in this world, I dare to say, who appreciate the personal relationship of the soul with God than there are who appreciate music, or who appreciate art, or who appreciate literature, or who appreciate anything that is other than a mere appeal to the animal and the sensuous. There has never been an epoch, never a race, never a climate, never a so-called religion, such that men have not gone upon bended knees and uplifted eyes, crying out to the great Father, whom sometimes they have called Allah, sometimes Buddha, sometimes Brahma, sometimes Jehovah; sometimes in fear, sometimes in despair, and sometimes with the illumination of hope and the gladness of love; but, however they called him, getting back some answer, some help, some comfort, and rising from their knees and going back into life reinforced with new vigor, new courage, new hope, newness of life.

I think it is pitiful for a man to go through life with his ears stopped and his tongue tied, unable to talk with his fellow-men; but, friends—I speak the truth

[1] "Les Misérables," Victor Hugo; Cosette, p. 133.

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in God and lie not—I would rather be deaf and dumb toward my fellow-men from this hour on, than lose the power which I believe the Almighty has given to every one of us to speak with him and hear his answer in response. Nor do I need to go across the centuries to ask Moses for his vision of God on the mountain-top, or David for his vision of God in Bethlehem, or Christ for his vision in the Mount of Transfiguration, or saints for their vision of God in their cells. You and I can see Him who is invisible, and talk with Him whose voice is ever soundless as the sunlight.

Dark is the world to thee: thyself art the reason why;
For is He not all but that which has power to feel "I am I"?

Glory about thee, without thee; and thou fullfillest thy doom
Making Him broken gleams, and a stifled splendor and gloom.

Speak to Him, thou, for He hears, and Spirit with Spirit can meet—
Closer is He than breathing, and nearer than hands and feet.[1]

# A New Method of Indian Education

By Elaine Goodale Eastman

THE word "outing" is used in a new sense by Major Pratt, of the Carlisle Indian School. "Out" is the Carlisle watchword—out of the tribal bond; out of Indian narrowness and clannishness; out into the broad life of the Nation. The Carlisle outing is by no means a summer holiday; it has become a fundamental part of the Carlisle training, a definite method—perhaps *the* method—of Americanizing Indians. The aim is not to produce an "educated Indian," an abnormal being, out of harmony with his environment, but rather a capable and acceptable citizen.

The history of the "outing" dates back to the year 1875, when Captain Pratt, then in charge of Indian prisoners of war at St. Augustine, Fla., placed some of them out to work, with truly remarkable results. Carlisle was founded in 1879, and the first summer eighteen pupils were sent out into families, of whom a half returned to the school as failures. The work was steadily pushed. Six hundred boys and girls are now placed in country homes every summer, at reasonable wages, and three hundred and eleven are out this present winter, for the most part working for their board and care while attending the public school. For several years past only about four per cent. have failed to give satisfaction. The earnings of the pupils during the past year amounted to over twenty-five thousand dollars.

The obvious intent of this plan, original with Major Pratt, is to give the Indian a *usable* knowledge of the English language, and of ordinary farm and household industries, together with advantages of contact and association not to be had in any Indian school, and the privilege of a share in the best American home life, not to be had in *any* school. To this end great care is exercised in the selection of suitable homes for pupils, and close supervision maintained over them while under the guardianship of the school.

The system, as it stands to day, is worthy a moment's study. Boys and girls are encouraged to volunteer for the outing. After they have been assigned to homes, with due consideration of the special needs of both parties, pupil and patron sign the rules which are to govern their relations. It is distinctly understood that the young people are placed out, not as servants merely, but as pupils, for whose proper care, teaching, and oversight their employer is responsible. They are usually treated as members of the family. No associations are knowingly permitted for them that are not helpful and elevating, morally as well as industrially.

A monthly report is required for each pupil in the country, covering every item of conduct, health, wages, and expenditure. Twice a year each one is visited by an agent of the school, who looks closely into conditions and investigates all complaints. There is at Carlisle a separate office, with three clerks, where the large correspondence is handled, and a complete record kept of every "outing."

Nearly all these pupil-workers receive

[1] "The Higher Pantheism," Tennyson, I., 601.

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wages, except while regularly attending school, which they must do for eighty consecutive days, if out through the year. They are paid fully as much as others receive for similar service. A certain proportion of their wages is allowed them for extra clothing and spending-money, but they are expected to save about three-fourths, and this surplus is placed at interest for their benefit, and paid over to them when they leave the school; or they may draw upon it at any time, with the approval of the superintendent. The formation of the habit of *saving*, so foreign to the tradition of the Indian, is thus especially emphasized in the outing.

The letters of both pupils and patrons are very suggestive, and present a graphic picture of the perfectly natural and sometimes close relations that are formed upon a basis of mutual service rendered.

"The best help I ever had," "I feel as if I should like to keep her always," "We shall be exceedingly sorry to part from her"—these are common expressions among those who employ our girls and boys.

"I am going to stay here five years and all the rest of my life," "I like these people around here. I just like to live here all time," "Tell my mother why does she want me to come home there for? What is she going to do with me? Is she going to teach me like this here? I think not"—such are some of the spontaneous phrases found in pupils' letters.

Nor are parents and kindred forgotten. No more unjust charge can be laid at the door of the system than the oft-repeated accusation that it destroys the family. Pupils are required to write a home letter every month; they can write as many more as they choose. Nearly all lovingly inquire after absent sisters and brothers, invariably urging that they be sent to school. Many send money home—ten or twenty dollars at a time—of their own hard earnings. What a lesson to the poor and unthrifty parents! How much better to "help their people" by first learning to take care of themselves, and thus gradually becoming able to give genuine aid to others!

This plan of education in families—which strikes one as so simple, so almost obvious, that one wonders why it actually occurred to only one man—has now been amply tried and thoroughly tested, and is no longer an experiment; it has been demonstrated to be a success. At the Indian Office it is justly regarded as "eminently successful." I am convinced that it has not received half the attention it deserves, and that the public interest will be subserved by calling attention to a few significant facts.

First, then, the "outing," as conducted by Major Pratt, is an unqualified success. Second, the number of good homes open to Indian pupils is greatly in excess of the supply. Applications are denied by the hundred, and they come from almost all parts of the United States, although it is the policy to place pupils only within easy reach of the school. It seems likely that all the promising young Indians in the country could have found for them suitable temporary homes, and, beyond doubt, many of the homes might become permanent ones.

Third, they are welcomed into the public schools everywhere, and learn so much faster in competition and association with white children that, although attending less time than those who remain at Carlisle throughout the year, they easily keep up with their classes, and are often able to skip a grade.

Fourth, only two things seem to be essential for the adoption of this system on a large scale—preparation and supervision. The necessary preparation of the children can be had in a year or two at any good Indian school; for the rest, executive ability and experience are all that is required.

It has, indeed, been proposed that all of the large non-reservation schools should follow Carlisle's lead in this matter. A few have attempted it, but the number so far sent out has been very small. Nothing is easier than to find difficulties and advance objections. This thing can be done, but it takes force and initiative to do it. It must be made more than a mere voluntary adjunct to Indian schools.

Why not have a National Bureau of Outing, whose function it shall be to select pupils from all reservation and other schools, and place them, for terms of one or more years, in selected homes and families, where they shall be required to attend the public schools? I believe this plan to be entirely simple and feasible,

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It has virtually been approved by Congress, and calls only for executive action. The head of the Outing must have the same authority to control pupils and compel attendance, when necessary, that is possessed by the officers of the Indian schools. The pupils are self-supporting while out, so that the expense is much less than for any other system that is measurably satisfactory.

It begins to look very much as though certain of the persons and organizations that assume to speak for the Indians were really working to prolong the Indians' existence as a separate and peculiar people. Here is an opportunity for such as sincerely believe in promptly placing them upon an equal footing with all other elements of our population, to use their influence in favor of extending to all of their youth who desire and are worthy of it the uniquely practical education afforded by the "outing."

Carlisle, Pa.

# Nature-Study in the Schools

By Caroline G. Soule

ONE of the papers read at the last meeting of the Association of Economic Entomologists contained the following sentence: "While I would not discourage any effort toward a wider knowledge of nature on the part of all school-children, I must confess to considerable distrust of the fad for nature-study as it is cropping out in later years, mainly because I fail to see where suitably prepared teachers are available to conduct such work."

That the supply of suitably prepared teachers is far below the need of them is well known, and various means of instructing them have been devised, the most far-reaching being the publication of "easy" books, leaflets, magazine articles, "readers" for the children, and animal and plant stories intended to interest and instruct them, and used by the teachers without thinking whether they are true to the facts or not. Very often they are not. Still more often they are distortions or misrepresentations, without being entirely false. In either case they give the children wrong impressions, not so much of individual facts as of underlying principles, which are far more important.

The chief cause of misrepresentation is the notion that in order to excite and hold a child's interest in plants or animals these must be made as like human beings as possible, must be represented as thinking, feeling, and acting as human beings would do under the same circumstances. This notion is, as far as my experience goes, and according to that of other persons whom I have questioned, a mistake, even with primary children. But even granting that most children prefer hearing about plants and creatures which are made to think, feel, and act like human beings, is it worth while to give them these false ideas of the plants and creatures and call it "nature-study"? Is it ever right to teach children, as facts, ideas which have no foundation in fact? Suppose they do prefer such tales, is that to settle the question?

An excuse often made by the writers of these false "nature-studies" is that such presentation of the creatures is poetical and stimulates the imagination, and that this is very necessary. Are we to suppose that lies are more poetical than truth? These persons seem never to discriminate between true and false imagination. In writing of fairies, anything may be attributed to them and be justifiable, since fairies themselves are merely the product of imagination and have no limitations of form, structure, or laws. Nothing but a soul would be impossible to ascribe to a fairy.

In stories, animals may be represented as talking, because they do communicate with each other, and the words ascribed to them are merely the translation into human speech of the dog speech or bird speech or whatever it may be. This is perfectly legitimate as long as the dog or the bird is represented as talking in dog or bird ways, not made a mouthpiece for human feelings and thoughts entirely beyond the power of bird or dog. It is perfectly true to portray a dog trying to help another dog, or showing fear and

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shame when he has stolen a piece of meat. It is not true to picture him as planning what he will do in heaven or mourning because he may not go there. Heaven is beyond his knowledge and power of thought.

An educational monthly published a story of the life of a butterfly-caterpillar, representing it as "dreaming of the time when he would be a great, beautiful butterfly with wings." This is a false imagination, because the caterpillar could not possibly know what a butterfly and wings are. Caterpillars have only the simplest form of eyes, *ocelli*, and see hardly more than the intensity and direction of light. They have not what is known as "vision." Therefore this caterpillar could never have seen a butterfly, could in no way know that he was of the butterfly race, could in no way forecast his future. He could, from his physical structure and the shortness of his life, have no experience which would give him the knowledge attributed to him by this writer, who, when it was suggested to her that her representation was impossible and therefore untrue, replied that it was "perfectly allowable, because it was poetical imagination, and imagination is as important as science for a child."

A very popular book on plants represents each plant as thinking, feeling, knowing what goes on about it, and planning for its own welfare and that of its seeds. For instance: "Now, if the Persian peach had not made its fruit very juicy and delicious, it is not likely that any one would have taken the trouble to bring its seeds way over here to us. But this peach, being what it is, one of the most delicious of fruits, *the tree was rewarded for its pains by having its children taken where they were petted, and made much of, and had things all their own way.*"

The italics are mine.

Any one who knows anything of the history of the peach knows that it has been produced from a hard, tough fruit, probably from the almond, by centuries of cultivation by man. Yet this writer, whose book is intended for the instruction of children, represents the peach-tree as consciously regulating the quality of its fruit for the purpose of securing a life of ease, prosperity, and indulgence for "its children," and being "rewarded for its pains" by success! Think of the knowledge, skill, power, and consciousness implied in this paragraph, and the false aim of life. Then think how absolutely untrue it all is.

The whole impression of the book is that the plants consciously made themselves what they are, and if there had been any better way to make them they would have found it out! The thinking reader feels that any one of these plants would have been quite capable of changing its chosen method of seed distribution, for instance, if a better one had suggested itself to the plant's mind.

I know no book more misleading in its statements and implications than this, and few books more popular with readers who will accept as true any statement which is in print, without using their common sense, or such slight knowledge of general law as they may have, to question the truth or even possibility of such statement. It is a glaring instance of the false teaching given to children under pressure of this new demand for nature-study.

Read once more the lines in italics, and see what a judicious picture the writer has given of the life most to be desired by a fond mother for her "children." True, they are peach children, but what child is wise enough to discriminate when the picture is so attractive to its own natural feelings? What child would not gladly see its own mother "rewarded for" her "pains" in the same way?

The nature-study articles in the educational papers and in the instructive columns of the weekly papers teem with blunders. For instance: "What was the butterfly before it was a cocoon?" This was in a set of questions meant to help teachers!

No butterfly ever was or could be a cocoon, for a cocoon is the silken case spun by a larva just before pupation.

"The *acropia* moth always lays its eggs two by two on a leaf, one always producing a male, the other a female caterpillar," so that, owing to "this marvelous dispensation of Divine wisdom, each has its mate close at hand"!

The *acropia* moth does not lay its eggs in this way, nor does any brood give an equal number of males and females, as far as my experience goes, and I have reared many broods. The females so outnumber

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the males that I suspect polygamy on the part of the latter, though I have never yet tried to prove it. Moreover, the caterpillars cannot mate, as their reproductive organs are rudimentary, maturing only after pupation.

An article on butterflies had a picture of a butterfly, its larva and pupa, carefully labeled "A Moth," while in the next column an outline of the same butterfly was labeled "Butterfly Outline for the Blackboard"!

In another occurred: "The crawling caterpillar which devours the leaves of our trees by night, shunning the daylight because its deeds are evil."

Think of accusing a caterpillar of evil deeds because it eats the only food suited to its structure; and think of ascribing to a caterpillar consciousness of right and wrong, and power of planning to conceal its evil deeds!

From these instances it will be seen that the crying need in the teaching of nature-study now is knowledge of the underlying laws of life, growth, evolution. There is nothing in these laws which need make the study of nature prosaic, dull, or unattractive. The teacher who best knows the facts and the reasons for them will best appreciate the beauty and wonderfulness of their manifestations, and be best fitted to inspire, through them, the "poetic imagination" which many persons fear will be killed or crowded out by accurate knowledge. To such persons I recommend Shairp's "Poetic Interpretation of Nature," in which he emphasizes the need of truth to facts as essential to poetry.

Sentimentality is another stumbling-block in the way of the teachers. Many writers expatiate on the "marvelous mother-love and unerring instinct" of the moth, which "lays its eggs so carefully and always selects the plants whose leaves will supply suitable food for the young caterpillars." As a matter of fact, an unmated moth will lay its useless eggs just as carefully as a mated one, and moths often lay eggs on plants whose leaves the young will not eat even when starving, as well as on fence-rails, blinds, window-shades, and a stone post, in all of which places I have found them more than once.

Hence this talk of the mother-love of a moth is a mere attempt to excite emotion without legitimate cause. Spurious emotion is valueless. There are plenty of true and wonderful causes of admiration and sympathy to present to a child's notice without any misrepresentation or false imagination.

The greatest help which could be given to the teachers of nature-study now would be the destruction of all the false "science" publications, and the production of unsentimental, accurate, clearly written papers, true all through, not with the facts distorted because "it is so much prettier and sweeter so."

Under the present system of "sweetening and making pretty," the children study, not the plants and animals as they have developed and now are, but the misrepresentations of plants and animals made up to suit the taste of the writer. They may be "pretty," but they are not "nature."

Notwithstanding the many difficulties in the way of the best nature-study, I feel sure that it is doing good even now. Children and teachers everywhere are opening their eyes to the beauty about them, are getting much pleasure and some real knowledge from their observation of plants and animals, and are growing into sympathy with the world around them.

I am told by a teacher of the very roughest, lowest boys in one of our largest cities that nothing so humanizes and civilizes her boys as the interest in and care for the snails, caterpillars, and such creatures, for this brings out all their tenderness and sense of responsibility, and no study so holds their interest.

Country children find their lives far more interesting, and, as one said, "I do not want to live in the city now. I couldn't get half as many nice live wild things there."

Surely the gain of such an interest, in city or country, is reason enough for continuing the study, and for making every effort to help the teachers to accurate knowledge.

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# A Portrait

By Amelia Gere Mason

A MAN who in an age of action valued chiefly the things of the intellect, in an age of materialism held to great ideals, in an age of running after distinction was willing to remain unknown; a man who struck the highest note of thought, and chose to *be* rather than to *seem;* a man true to all duties, loyal to all obligations, who lived his life simply to the end and died as he had lived, seeking light. His mind had the quality of genius, but, aside from a few letters, he left no records save those traced on human souls. With the wisdom that suggested a Plato or a Socrates, and a critical insight that would have won the admiration of a Lessing, he wrote not at all. The world never heard his name. Books he reverenced as others reverence gods, but they were books that revealed the immortals. "I am still," he said, "in the presence of a great thinker. I am as patient as a child. I hardly dare breathe while he is talking to me. I bow low and walk gently before the awful majesty of thought." He took the keenest pleasure, too, in the "mastery of materials, the wonderful manipulation, the disintegrating of elements, the power of sublimating and re-distilling." It was the pleasure the artist feels in the masterly handling of form and color, or the musician, in the complex evolution of divine harmonies—a pleasure apart from that inspired by the perfected work.

Before all things he hated shams and loved truth. His calm, clear intellect was a veritable crucible in which the dross was melted, leaving only solid ingots of the purest metal. "I am not constructive," he said; "I only possess an eye to detect the error. But shall I abdicate that faculty simply because I have no other? That indeed would be poor logic."

Trained in the philosophic methods of the Old World universities, he added to the equipment and the penetration of a critic the soul of a poet. This it was that made him so unique. No one was ever less of a pedant. His feet were planted firmly on the earth, but his head touched the stars. He lived among high thoughts as others live in the strife of affairs or among the screechings of the market-place. "The mind has its climates," he said, and he passed easily from the cold regions of science and philosophy to the warmth of poetry and romance. Literature he loved for its own sake, without a thought of using it for gain. "Why speak if one has not the voice of a prophet?" was his reply when urged to write. "Better listen with a reverent soul than join the great army of parrots. I read, I think; I have the pleasure of it. I talk with those who understand. This is my life."

And he talked like a master, always with those who understood. Rich in chaste imagery and illustration, alert, discriminating, with a clear insight into the soul of things, he scattered thoughts from his teeming storehouse, that, like gems of purest water, flashed light from every facet. Severe in taste, he never wasted a superfluous word; rich in imagination, he dealt sparingly in ornament or rhetoric, bringing everything to the test of rigid criticism. His witty and pungent characterizations had the force of Greek epigrams. But through his Attic clearness and simplicity ran a vein of Oriental color that surprised you with its delicate shadings.

With the brain of a philosopher and a seer, he had the heart of a child. His capacity for friendship reached the proportions of genius. It had all the illusions of a passion, but with a singular reticence. "Must I tell the beads to prove the worship?" he said. He grieved in expressive silence over the sorrows of his friends, mourned their failures and misfortunes, giving lavishly of what he had, a full heart and an abounding sympathy. Yet his intellectual attitude was curiously analytical. "How miserable and abject a state it would be were friendship conditioned on the absolute submission and abnegation of one's critical power, because of the enjoyment the object gave!" was his characteristic saying. He could never listen to a personal reflection upon a friend, though he would apply his searchlight



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until every fault of mind or literary method stood out in defenseless nudity. Conventions he brushed aside because they veiled the transparency of souls. "There is nothing inwrought in the American heart," he once said, after a bitter disappointment in one of his friends. "The capacity for subjectivity is feeble. It deals with the objective, the *there it is*. Hence it is a formal and external life, respectable, but nothing more." If he suffered—and such men must suffer—no word of it escaped him. One side of his nature measured the other curiously, with a trace of the stoic. Even his griefs were transfigured before him, and he sat over them in tranquil judgment, holding the throbbing pulses of his own heart. Yet he was the least self-conscious of men. It was simply the way a strong man had of dealing with the inevitable.

Towards those nearest to him he was tender and faithful, neglecting no duty and failing in no consideration. For their sakes he went out of the world he loved into the world of affairs, in which he confessed that he felt "as much alone as in the deepest solitude." What he had to do he did, and did it well, even successfully, for he had the eye to see and the mind to grasp at will the secret of common things. When his work was done, he went back to the altitude on which his real life was lived, and wandered among the far and near corners of literature and philosophy, searching for a seer and a thinker, as Diogenes of old searched for an honest man.

Yet he was no recluse. He liked people, and was dumb before the pitiless forces of nature. "I gazed, I wondered, I cheated myself that I drank in the delicious influence of nature," he wrote once from the primitive solitudes. "But was it really so? I think not. For I felt more sympathy with the mere baby I saw than with the gigantic trees and the majestic flow of rivers. . . . It is in mankind, living, speaking, that my heart and mind are interested. In the presence of nature I become passive, a mere cripple, a crawling, helpless man." In the silence that broods among the dim cathedral arches fashioned by man he found a mystery deeper than the forest stillness—the mystery of life with its measureless hopes, and, alas! its measureless suffering.

What did he do? Little, perhaps, that was visible or noteworthy. It was not his mission to *do*. The world is full of people who are doing things, many of which are not worth the doing. It exhausts itself with restlessness. The life that flows in flows out scarcely transformed, not at all assimilated. The procession of dancing rushlights is endless, but ten thousand rushlights do not make a sun. This man stored his life until it became luminous and shed its rays on all who came within its radius. In his tranquil light was the inspiration of numberless thoughts and actions. This was his mission—to inspire others. It is not alone the multitudes who stand struggling for precedence on the lower planes of thought who need to be inspired to better things; it is those also who live on the heights and seek to go higher, not for gain, but for love. To such he appealed. If men and women had within them the divine spark of intellect, he stimulated them to give their message to the world. If it was simply the pale spark of vanity or ambition, he put it out. Pretension could not stand before the white-hot blow-pipe of his criticism. Why travesty even the simple song of the linnet or the lark, if you have none of your own? "Be imperious with your pen, and say 'Let there be thought,' not 'Let there be words,'" was his wise counsel. "Bathe yourself in the red light of the dawn." Slipshod methods he could not tolerate. "How can you take observations without a telescope?" he said to one who wrote carelessly of what he knew nothing. Of a gifted but one-sided woman he said, "She never seizes a thought but the thought masters her, and off she runs with it." Those who prostituted or degraded their talents for money he held up to scorn. "Do not help to undermine the minds of the young because you must have a few dollars. Do something that you can do well. Better starve than be false to the highest trust. Was not Spinoza cast out of the synagogue?"

It is hard to estimate such a life. It was not successful as the world counts success. It had not even that saddest of all successes in which one struggles painfully through sorrow and darkness to leave a heritage of joy to the ages. No echo of the man's thoughts came back to him save from the chosen few. They

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never crystallized into living forms except in conversation, and, unfortunately for the world, he had no Boswell. But he was no dreamer of idle dreams. He was a thinker of vigorous thoughts which he failed to hold up to light his generation. Was he happy? No one knew but himself. That he missed something out of life I can well believe. Though he was careless of fame, the love of recognition and consideration is human, and the gulf between what he received and what he had to give was a wide one. But through the shaft of light that makes one luminous the heavens shine, and this, I think, is the compensation that comes to those who live on lonely heights unknown and unrecognized by the chattering world, loving intrinsic perfection better than any rewards whatever. This man lacked the one gift to gather up his wealth of thought and put it into immortal form. And nothing less would satisfy him. As he said of another, "The structure was grand, colossal, with a shadow trailing."

"Not on the vulgar mass
Called 'work' must sentence pass,
Things done that took the eye and had the price;
O'er which, from level stand,
The low world laid its hand,
Found straightway to its mind, could value in a trice:
But all the world's coarse thumb
And finger failed to plumb,
So passed in making up the main account.

. . . . . .

Thoughts hardly to be packed
Into a narrow act,
Fancies that broke through language and escaped;
All I could never be,
All men ignored in me,
This I was worth to God, whose wheel the pitcher shaped."

# The United Kingdom[1]

THE controversy between divine sovereignty and human free will is by no means confined to theology. It appears in philosophy in the respective advocates of Determinism and Liberty; it influences the form of dramatic literature, which in the ancient Greek drama portrays life as controlled by an irresistible fate, and in Shakespeare represents it largely as the result of human volition; it influences the point of view of the historian, one author representing the course of events as the natural evolution of a people under sociological law, another portraying them as determined by leaders, guiding a nation to greatness or to disaster. Buckle may be taken as a type of the first class of historians, Carlyle as a type of the second; the point of view of the history of civilization and of heroes and hero-worship is in the one case that of determinism, in the other that of free will. Were it not that contradictions are so common between philosophy and life, it would seem strange that the Scotchman brought up in a Calvinistic atmosphere, and to the last retaining almost a Hebrew faith in an all-directing Jehovah, should, as a historian, be the extreme representative of the effect of individual volition on national destiny. According to the one philosophy, great men are the creations of their time; according to the other, its creators. In the one view, the Reformation produced Luther, the spiritual awakening which issued in Methodism created Wesley as its first-born child, and the Puritanism of New England begat Jonathan Edwards; in the other view, Luther awakened Europe and produced the Reformation, Wesley stirred the dormant conscience of England and gave to it its new Puritanism, and Jonathan Edwards shaped the religious thought of New England, which has not yet escaped from the influence of his thinking. Neither Green's "History of the English People" nor Goldwin Smith's "History of the United Kingdom" is in form or even in spirit philosophical; they are histories, not philosophies of history; but the former is really based on the evolutionary, the latter on the individualistic, conception. Green has written the history of the English people, Goldwin Smith the history of its political leaders. In estimating the latter full account must be made of this fact.

The respective titles employed in the two histories to indicate the different historical epochs indicate sufficiently the

[1] *The United Kingdom.* A Political History. By Goldwin Smith, D.C.L. The Macmillan Company, New York. 2 vols.

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different points of view of the two historians. To Goldwin Smith the period 1509–1603 is the period occupied by the reigns of "Henry VIII.," "Edward VI.," "Mary," and "Elizabeth," and the chapters covering this period are so designated; to Green the same period is distinguished by the fact that during this time the religious institutions of England underwent the change popularly known as "The English Reformation," and Book VI. is so entitled. To Goldwin Smith 1625–1649 is the reign of "Charles I.;" to Green it is important as a part of the development of "Puritan England." The same difference is seen in the treatment of events. To Goldwin Smith the Reformation had its origin in the self-will of a heady and obstinate king. Professor Smith recognizes, but only incidentally, the effect of the English Bible on public sentiment, and does not even mention Tyndale, who, in our judgment, had far more to do with the emancipation of England from Rome than had Henry VIII. Green gives a capital sketch of Tyndale, and a too brief sketch of the Bible and the New Learning. To Goldwin Smith the important figures in the overthrow of the Stuart dynasty are Cromwell, Pym, and Hampden; to Green more important than all the leaders was the Puritan himself, who never could have been made by Cromwell, Pym, or Hampden, and without whom they would have been without political or even moral force in their community. Thus Goldwin Smith's history does not supplant Green's and is no substitute for it; it is rather supplemental; it is political, not social; personal and biographical, not evolutionary.

But if Goldwin Smith's history is less profoundly true, less philosophical in its basis, it is the more fascinating of the two. It is easier to understand men than great movements, and the interest in them is more dramatic and intense. One looks with interest on the rushing rapids of Niagara below the Falls; but if his eye catches a timber borne upon the current, he watches that with greater interest, and if it is not a timber but a boat with a living occupant, the interest becomes painfully intense. So we watch a living man borne along that rushing current which we call history, and know that he is powerless to determine the direction in which he shall be borne; at best he can only guide his craft by wisdom so as to avoid the rocks and reach the quiet waters in safety, while a single act of folly may whelm him in instant and irretrievable destruction. Henry VIII. was no Protestant, and even less a Reformer; and yet, despite himself, he lent kingly aid to the Protestant Reformation which Mary in vain endeavored to prevent, and which Elizabeth, with all her royal power, enhanced by her people's admiration for her, could not prevent from going on to Puritanism in religion and Parliamentary sovereignty in government. Charles I., by his folly, which sometimes, as in his abandonment of Wentworth, is not to be distinguished from cowardice, and by his weak submission to a wife who unconsciously lured him to his ruin, did as much to emancipate England from feudalism, despite his frantic endeavors to sustain it, as did Pym by his eloquence and Cromwell by his arms, both directed to its overthrow. The series of pictures which Mr. Goldwin Smith presents of men struggling sometimes to resist the irresistible current, sometimes to hasten it—struggles as inefficacious in the one case as in the other—are full of dramatic interest, because the historian is himself a dramatist. Dumas's portrayal of Louis XVI. in "The Taking of the Bastile" does not, to our thinking, equal, it certainly does not surpass, in interest Goldwin Smith's portrayal of the equally tragic life of the equally weak and hapless king, Charles I., in his alternate resistance and concessions to a coming national development which he was too blind to understand, too weak to direct, and which no one could have resisted.

Mr. Goldwin Smith's chief fault is that he is too well equipped for his task. This may seem to be a paradox, and yet we think we can explain it. To write a popular article which is to be read by people unacquainted with the subject, the writer must have a knowledge both of the subject and of the conditions of popular ignorance; and for this reason an expert rarely succeeds in writing a popular article on the subject on which he is an expert. He knows the subject too well, so well that he cannot conceive the state of popular ignorance which he desires to enlighten. In English history Goldwin Smith is an

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expert, and there are frequent allusions in his pages which the ordinary reader will not readily understand. But they are rarely so vital to the subject matter as to prevent an understanding of the paragraph or the page; and in general the writing is luminous, even though the side-lights will not be so to the reader not previously familiar with English history. It hardly need be said that we do not always agree with Mr. Goldwin Smith's point of view; we think, for example, that his interpretation of the Puritan character is as much inferior to Green's as it is superior to Macaulay's. But his portraits of individual character are generally both graphic and just; nor do we recall any instance in which the passion for dramatic effect or for originality has led him to substitute either eulogy or travesty for portraiture, as it sometimes did lead both Macaulay and Froude. For one unfamiliar with English history and desirous to get a general notion of it, as illustrated by the careers of its apparent leaders (who were not, as we have intimated, always the real leaders), we know no history more likely to serve the purpose than Mr. Goldwin Smith's "Political History of the United Kingdom."

# Books of the Week

*This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. The absence of comment in this department in many cases indicates that extended review will be made at a later date. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.*

**American Church Almanac and Year Book for 1900, The.** James Pott & Co., New York. 430 pages.

**Coontown's 400.** By E. W. Kemble. (Illustrated.) The Life Publishing Co., New York. 9×11 in. 64 pages. $2.

**Desperate Character, A, and Other Stories.** By Ivan Turgenev. Translated from the Russian by Constance Garnett. The Macmillan Co., New York. 318 pages. 4½×6½ in.

Six characteristic short stories from the hand of a novelist whose methods are in striking contrast to those of the great majority of Continental novelists of his time; an artist who pre-eminently understood the art of leaving things out, and whose style is notable for concentration, as his stories are notable for comprehension, definiteness, and vigor. These six tales were written between 1847 and 1881, and represent, therefore, all the important stages in Turgenev's literary development.

**D'Este, Beatrice, Duchess of Milan, 1475-1497.** By Julia Cartwright (Mrs. Henry Ady). E. P. Dutton & Co., New York. 5½×9¾ in. 387 pages.

Neither Symonds nor Pastor nor Burckhardt carries us back into the age of Leonardo and Bramante more surely and successfully than does the author of "Beatrice d'Este." Having done this, she will hardly resist, we hope, preparing a biography of Beatrice's greater sister, Isabella d'Este, wife of the Marquis of Mantua. At all events, the history-loving world needs more of just this sort of biography writing; and the careful researches which Mrs. Ady (Julia Cartwright) has made among the archives of Mantua and Milan for Beatrice's biography mean that half the work is already done for Isabella's. Mrs. Ady could not help writing an interesting biography, as she abundantly proved in her life of Millet, published three years ago; in the present work, however, the subject herself speaks out more individually and forcibly and descriptively. Though Beatrice was hardly more than a girl when she died, she had lived—especially during her six years as the wife of Ludovico Moro, Duke of Milan—a life of the utmost prominence, brilliancy, and accomplishment. She tells us about it in her own words, a woman's words, in language sometimes voluble, generally vivacious, but always exquisitely incisive, colorful, and dignified. Is she describing her heroic labors in Venice at the Doge's court to rehabilitate her husband's prestige, for instance?—she does so with a woman's care for every feminine detail, which by no means would omit a passing notice of the shops along the Merceria and in the Piazza Grande. Mrs. Ady's work is more than a mere biography, however; it is a detailed study of Renaissance time. It throws little light on the art-developments, however, in comparison with its illumination of the politics and society of Ferrara and Milan.

**Educational Legislation and Administration of the Colonial Governments.** By Elsie W. Clews, Ph.D. (Columbia University Contributions to Philosophy, Psychology, and Education.) The Macmillan Co., New York. Vol. VI. 524 pages. $2.

**Enchanter, The.** By U. L. Silberrad. The Macmillan Co., New York. 5×7½ in. 389 pages. $1.50.

Too long, too complex, and containing too many psychological enormities. When the author writes simply and naturally of English social life, his story is readable and some of his characters have strength. When he depicts a preposterous villain who lengthens his life by drawing to himself the vitality of his victims and transferring to them the horrible disease that is consuming him, he repels without creating any imaginative illusion.

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**First Reader.** By Norman Fergus Black. (Illustrated.) The Macmillan Co., New York. 6×7½ in. 141 pages. 30c.

**Forty Years in the Church of Christ.** By the Rev. Charles Chiniquy, D.D. The Fleming H. Revell Co., New York. 5½×8¾ in. 498 pages. $2.50.

The autobiography of Father Chiniquy, long a Roman Catholic priest, then for forty years an evangelical pastor in the Presbyterian connection, possesses all the interest which attaches to one of the more remarkable characters of our time—a man who, as Principal MacVicar says, will have a permanent place in Canadian history as a broad-minded Christian patriot. His Christian nurture by a Catholic mother, and his experience in and from Catholicism, illustrate both the good and the evil of the Roman Church. Though bitterly persecuted and mobbed as an apostate from her communion, yet thousands of Catholics joined in doing honor at the last to the memory of one who deserves to be known as the Apostle of French-Canadian evangelization.

**French Revolutionist, the Real.** By Henry Jephson. The Macmillan Co., New York. 5×7½ in. 423 pages. $1.75.

The attempt is made in this volume to present in compact form the results of the research which a large body of trained historians have been making during the past few years relating to the French Revolution. Much of this material in the form of local archives and prison registers has not been hitherto useful. Many interesting facts have been brought out which throw light not only upon the events of the Revolution but upon the minds of the revolutionists. In the light of this knowledge Mr. Jephson has made the endeavor to bring out the modification of views of men and events of the revolutionary period.

**George the Third Was King, When.** By Amyot Sagon. (Illustrated.) E. P. Dutton & Co., New York. 5×7¼ in. 347 pages.

**Hoge, Moses Drury: Life and Letters.** By his Nephew, Peyton Harrison Hoge. Presbyterian Committee of Publication, Richmond, Va. 5¾×9¼ in. 518 pages. $3.

Dr. Hoge, for fifty-four years pastor of the Second Presbyterian Church in Richmond, Va., was one of the greatest preachers that this country has ever produced. Nature gave him the instinct and temperament of an orator; his eminence as an orator was achieved by self-culture. Sought for from far and near, as when he was brought to New York to lead in the memorial service in Dr. John Hall's church after the assassination of President Garfield, Richmond was the city of his love, for which he declined all others. Fitly has this handsome volume been printed and bound in Richmond, in a style as good as the country's best. Dr. Hoge was in the prime of life during the Civil War. Though opposed to slavery, liberating slaves whom he inherited and purchasing liberty for others, he espoused the Confederacy as heartily and lamented its overthrow as sincerely as any soldier of the "lost cause;" yet in the sequel none labored more earnestly to stamp out the fire of sectional animosity and restore good will between the South and North. There is many a pathetic page in this portion of his biography. However disposed one may be to criticise what seem occasional distortions of judgment, whether in his estimate of New England liberalism as "infidelity," or his idea of Mr. Lincoln's Government in its first rallying of the National forces as a "military despotism," it is impossible not to recognize in him a true man of God, whose consecrated life and abounding zeal and labors in preaching Christ should endear his remembrance in all the churches of our land.

**Humanism in Education.** (The Romanes Lectures, 1899.) By R. C. Jebb, Litt.D., Hon. D.C.L. The Macmillan Co., New York. 5½×8 in. 43 pages. Paper bound, 80c.

**India, Education in.** By William I. Chamberlain, Ph.D. (Columbia University Contributions to Philosophy, Psychology, and Education.) The Macmillan Co., New York. 6×9½ in. 107 pages. Vol. VII. 75c.

The latest addition to the Columbia University "Contributions to Philosophy, Psychology, and Education" is Dr. Chamberlain's review of "Education in India." This is a work to be read by students of religion as well as by educationists. What is true of the development of the German school system is also true, according to our author, of the development of education in India; the clue must be found in the religious ideals as tempered by prevailing social and political influences. These ideals are the most dominant forces; their recognition, says Dr. Chamberlain, must be followed with a statement of the means which, consciously or unconsciously, the State has adopted to bring up its children so as to maintain its ideals and its national life. Few works on India give so clearly and in such short compass a view of Brahmanism, Buddhism, and Mohammedanism, together with a view, which can hardly be found elsewhere, of education, both indigenous and under British rule. Dr. Chamberlain's account of the reaction of the West upon the East is deeply interesting and suggestive.

**Knights of the Cross, The.** By Henryk Sienkiewicz. Translated by Samuel A. Binion. R. F. Fenno & Co., New York. (Illustrated.) 2 vols. 4¾×7¼ in. $2.

We spoke last week of the translation by Mr. Curtin of this Polish historical romance. The present translation—international copyright could not be obtained on account of the serial publication in Poland—carries the story somewhat further than Mr. Curtin's "Part I.," but does not, as we understand it, complete "The Knights of the Cross." The translation lacks the literary pungency and vigor of Mr. Curtin's version, but appears to be accurate and painstaking.

**Little Gidding, The Story Books of.** By Nicholas Ferrar. (Illustrated.) Introduction by E. Cruwys Sharland. E. P. Dutton & Co., New York. 5¼×7¾ in. 291 pages.

Little Gidding is an English hamlet, the home of Nicholas Ferrar, a man of extraordinary saintliness, who lived from 1593 to 1637. Refusing preferment in the Church, advancement in the State, and marriage with an heiress, he devoted himself by a vow "to be the Levite himself in his own house, and to make his own relations, which were many, his cure of

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souls." It was a unique household life which was thenceforth lived at Little Gidding, closely analogous to that of a convent, even in night vigils. The "Story Books" in the present volume were compiled by Ferrar for entertainment on church holidays, to divert his household from unseemly sport and license. The originals are treasured in the British Museum. Aside from these, the whole volume is of peculiar interest for the now superseded view it presents of the religious life.

**Living Past, The.** By Thomas Seton Jevons. The Macmillan Co., New York. 4¾×6¾ in. 59 pages. $1.

**Love of God, The.** By Rev. Joseph H. Bradley, D.D. Fleming H. Revell Co., New York. 4¾×6½ in. 59 pages. 30c.

**Microcosmographie, or a Piece of the World Discovered in Essays and Characters.** By John Earle. (The Temple Classics.) The Macmillan Co., New York. Edited by Israel Gollancz. 3¾×6 in. 187 pages. 50c.

**Milton's L'Allegro, Il Penseroso, Comus, and Lycidas.** Edited by Tuley Francis Huntington, A.M. Ginn & Co., Boston. 4¾×7¼ in. 130 pages. 30c.

**Missionary Annals of the Nineteenth Century.** By D. L. Leonard, D.D. F. M. Barton, Cleveland, O. 5×7¼ in. 286 pages. $1.50.

This is a condensed and valuable summary of the missionary advance, decade by decade, since William Carey's humble but heroic venture. The non-religious as well as the religious forces promoting the advance are made full account of, and every significant event since A.D. 53 is noted in a chronological appendix. Apart from the interest of the flowing narrative, this work by the associate editor of the "Missionary Review of the World" has a distinct value as a book of reference for the history and statistics of missions.

**Mythology for Moderns.** By James S. Metcalfe, M.A. Illustrations by C. D. Gibson, Charles Howard Johnson, and others. The Life Publishing Co., New York. 5½×8 in. 128 pages. $1.

There is a good deal of humor in this book, but it is not wholly congruous with its subject. One feels as if the great stories of mythology, so intimately allied with high thought and with beautiful art, ought to be used with a certain delicacy, even when they are used for humorous purposes. Mr. Metcalfe's humor is too coarse in quality and too obvious for his background.

**Nichol, Elizabeth Pease.** By Anna M. Stoddart. (Illustrated.) E. P. Dutton & Co., New York. 5×7½ in. 314 pages.

Elizabeth Pease Nichol, the leading subject in this record, which gives glimpses of the men and women to whom the causes of peace and anti-slavery were dear, was a woman of strong character and deep spiritual impulses. Her personal charm made friends for her among the leading thinkers of the century, with whom the causes with which she was identified were of interest and importance. Letters from William Lloyd Garrison, Wendell Phillips, William E. Gladstone, as well as from poets and authors, give to the book value as showing the attitude of thinkers toward life during the formative years of public sentiment in the middle of this century.

**Of Making One's Self Beautiful.** By William C. Gannett. The James H. West Co., Boston. 5½×6¼ in. 131 pages. 50c.

This book is written to prove that beauty is of the mind and not of matter; that a beautiful spirit will make any face beautiful.

**Plutarch's Lives.** Englished by Sir Thomas North. (The Temple Plutarch.) Edited by W. H. D. Rouse, M.A. The Macmillan Co., New York. Vol. X. 3¾×6 in. 284 pages. 50c.

**Pope's Iliad of Homer.** Books I., VI., XXII., and XXIV. Edited by Philip Gentner, B.A. (The Cambridge Literature Series. Edited by Thomas Hall, Jr., A.B.) Benjamin H. Sanborn & Co., Chicago. 4½×6 in. 180 pages.

This last addition to the Cambridge Literature Series presents a translation of Books I., VI., XXII., and XXIV., with an introduction dealing with the various translations of the Iliad and their various characteristics, with the Iliad itself, and presenting suggestions to teachers and to bibliographers.

**Prodigal's Prayer, The.** By the Rev. Charles Herbert Scholey, M.A., B.D. The Fleming H. Revell Co., New York. 3¾×6½ in. 60 pages. 30c.

**Publishing a Book.** By Charles Welsh. D. C. Heath & Co., Boston. 4×6½ in. 45 pages. 50c.

**Religion of To-Morrow, The.** By Frank Crane. Herbert S. Stone & Co., Chicago. 4¾×7½ in. 367 pages. $1.50.

Dr. Caird's view, in his "Evolution of Religion," and Professor Tiele's, in his "Elements of the Science of Religion," that infinity, or the idea of the infinite, is the mainspring of human development, the groundwork of our being, and the root of religion, is the postulate which Mr. Crane exhibits in its connections with Christian life and thought. He represents religion objectively as "an influence constantly emanating from the immanent God." Subjectively, it is conscious co-operation with God, and in this view is identical with faith. His treatise, however, is popular rather than philosophical, and aims to be "an interpretation of present-day evangelical thought." The argument of each chapter is conveniently summed up in a page of "suggestions." These are put in the form of pithy aphorisms, often felicitously expressed; *e.g.*, "Theological definitions cannot be fences inclosing truth, but spires pointing upward to the firmament of truth."

**Some Things that Trouble Young Manhood.** A Collection of Papers written by the Rev. Charles Cuthbert Hall, D.D., the Rev. George Alexander, D.D., the Rt. Rev. Henry C. Potter, D.D., and Others. W. W. Moir, New York. 5×7½ in. 213 pages.

A volume of brief addresses by such well-known clergymen as Bishops Potter and Doane, the Revs. Charles Cuthbert Hall, George Alexander, E. Winchester Donald, S. M. Hamilton, and W. H. P. Faunce, delivered before a society of boys in the Church of the Holy Communion in this city. This society is called the Order of the Silver Cross. It is pledged to five very simple things: Cleanliness; a Silver Cross as a Reminder; Prayer; Good Works; and a Monthly Confession, the latter being simply a natural, face-to-face talk with some older person. The Order has increased to one hundred and sixty members between the ages of fifteen and twenty-five.

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These addresses, which deal with such subjects as Personal Purity, Profanity, Temperance, Sunday Observance, and kindred topics, are very simple, direct, and practical.

**True Motherhood.** By James C. Fernald. Funk & Wagnalls Co., New York. 4¾×7½ in. 112 pages. 60c.

This book is a series of chapters or essays on the beauty of womanliness and the sacredness of motherhood.

**Universalism the Prevailing Doctrine of the Christian Church during its first Five Hundred Years.** By J. W. Hanson, D.D. Universalist Publishing House, Boston. 5×7½ in. 321 pages.

Those who have longest been our readers will remember Dr. Edward Beecher's work on the "History of the Doctrine of Future Retribution," first published serially in the "Christian Union." That work, and now this, present a historical argument which makes it impossible to adhere rationally, as distinct from willfully, to the notion that endless punishment is an original article of Christian doctrine. The contrary was taught by the greatest of the early Christian theologians. Not until A.D. 544, and then at the instance of the Emperor Justinian, was the endlessness of future retribution incorporated into the authoritative creed. It is a curious commentary on theological prejudices that the works of orthodox writers, like Dr. Beecher and others, have secured a wider hearing for a Universalist scholar so able as Dr. Hanson.

**Whist, Standard.** By Annie Blanche Shelby. Herbert S. Stone & Co., Chicago. 4¼×6 in. 232 pages. $1.

**World and the Individual, The.** (Gifford Lectures.) By Josiah Royce, Ph.D. The Macmillan Co., New York. 5¼×8 in. 588 pages. $3.

Many of the readers of Dr. Royce's previous book, "The Conception of God," will agree with us that no profounder argument for the unity of God and the world has come from an American pen. The most original part of that argument was its discussion in a "Supplementary Essay" of the problem of individuality. All that we shall at present say of Dr. Royce's new work is to repeat his own statement, that "the center of the present discussion is the true meaning and place of the concept of individuality," and that it carries out somewhat more fully, but in a very different form of statement, the considerations presented in the "Supplementary Essay."

# Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

1. I should like to become better acquainted with the distinctive features of the Unitarian doctrine. Will you give me some suggestions to this end? 2. Does not modern religious thought tend to emphasize that Christ lived for sinners rather than "Christ died for sinners"? 3. Do you think this position is fraught with danger to the Christian faith? Please give reasons. 4. Please state in what sense you think Christ died for sinners. R.

1. "Manual of Unitarian Belief," by Dr. J. F. Clarke (Unitarian Sunday-School Society, Boston, 20 cents). 2. It seems so. 3. Yes, if so presented as to weaken or efface the truth made so prominent in the New Testament, that "Christ died for our sins." It must be remembered that the present emphasis on the life of Christ is required to restore a neglected truth; also, that his death was the supreme act of his life. 4. Not as the condition of our forgiveness, but as the seal and assurance of it through the divine grace as embodied and revealed in him. The cross is the source of those mighty inspirations which transform moral frailty into moral power.

Kindly suggest the best helps to the study of the part Science has played in formulating the "new theology." G. F.

The influence of Science has been both direct and indirect in the line you mention—direct, in curbing the exorbitant claims of theologians; indirect, in infusing a more scientific spirit into theological inquiry. Probably the best book on the subject is Dr. A. D. White's "History of the Warfare of Science with Theology" (Appleton, New York).

Please name two or three of the best books on the subject of trusts. I wish arguments in behalf of trusts and arguments against trusts and in favor of competition. I wish them for a debate, "Competition versus Combination." D.

"Chicago Conference on Trusts," published by Civic Federation of Chicago, R. M. Easley, Secretary; "Monopolies and the People," by Charles Whiting Baker (G. P. Putnam's Sons, New York).

Can you advise me of a good book of Bible stories from the Old Testament for a child from ten to fourteen; something that will give a child a general idea of the contents of the Old Testament, with the unnecessary and uninteresting parts left out? J. E. M.

"The Bible Story Freshly Told for Young People" (The Macmillan Company, New York, $1; the Testaments separately, 60 cents each).

In Professor Drummond's address entitled "The Alchemy of Influence" he gives an extended quotation beginning with these words: "I want to speak to-night only a little, but that little I desire to speak of the sacred name of Christ, who is my life, my inspiration, my hope, and my surety." Kindly inform me who is the author of the above lines. C. L. K.

Referred to our readers.

In addition to your answers to "J. G. M.," p. 892, Outlook, December 9, may I be permitted to add: Whish, H. F., "Clavis Syriaca." Key to the ancient Syriac version called "Peshito" of the Gospels. London, 1883. L. N. W.

Can any reader give the author of, or any facts about, the poem called "Semitones," which contains two lines something like this:

"'Twixt harmony divine as sounds can make
And torturing discords, there lie but semitones."
G. P.

Repeated inquiries have been made of us as to where Dr. Hillis's sermons in Plymouth Church are reported in print. A recent advertisement in The Outlook states that these sermons will be found reported in the Monday issue of the Brooklyn "Eagle," together with other sermons in Greater New York ($1.50 per annum).

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# Correspondence

### Is Canada Loyal?

*To the Editors of The Outlook:*

It is very evident that the people in England consider that Canada contains a population perfectly united on that momentous question, the consolidation of the British Empire; that not only the English-speaking inhabitants of New Brunswick, Ontario, Manitoba, and the Northwest, but also the French-Canadians in the Province of Quebec, are unanimously loyal to the mother country.

Yet it is interesting to note that the question of sending a Canadian contingent to South Africa created a momentary panic among the Ministers of the Dominion Government, and the half-hearted enthusiasm they displayed created such an outburst of indignation among the English-speaking people in the west of Canada that it is more than probable that at the next general election the present Liberal Government will be overthrown.

The main responsibility for creating this crisis must be placed at the door of the Hon. Israel Tarte, Minister of Public Works, a man regarded by Sir Wilfrid Laurier and French-Canadians as one of the shining lights of the present Government—a man whose coarse, headstrong methods have done more than aught else to intensify the racial bitterness of feeling that most undoubtedly exists between the English and French people in Canada. Israel Tarte, both in public speeches and through the medium of his paper, "La Patrie," openly professes to be before aught else a Frenchman, and exhorts all Frenchmen to follow his example; furthermore, he disclaims the idea that the French-Canadians are in any way called upon to support Great Britain in any wars she may undertake, and openly denounced those of his own party who were in favor of sending a Canadian contingent to South Africa.

It may be claimed that, having been successful in sending our contingent in spite of all opposition, we can afford to ignore the opinions of those who dissent. But it must be borne in mind that Israel Tarte wields enormous power in Canada. "The most dangerous man in the Dominion," I have heard him called, and the remark was made by one who is in a position to know what he is talking about. Certain it is that our Premier, Sir Wilfrid Laurier, "the man of sunny ways," is a tool in the hands of this uncouth, unscrupulous, but yet brilliant Frenchman—brilliant because by his own unaided efforts he has proved himself capable of commanding, not only the united vote of the peasant class of the Province of Quebec, but of making even the most prominent members of the Government his playthings

Again, there is yet another man who exerts a great influence over the French-Canadians. I refer to the Abbé Gosselin, editor of the "Semaine Religieuse." Only a few days ago he wrote an article in which the Anglo-Saxons were referred to as tyrants and oppressors: "Lift up your eyes, French-Canadians, for the day of your redemption is at hand. You were beaten and conquered by England, ever hated and oppressed by the race unfriendly to you. You shall at length see the Star of Liberty rise for you, and your rights respected by those who have so long violated them. This revenge will be the more complete if the United States are involved in the same punishment with England; and if the English race be stricken both in Europe and America by the justice of God and man, its people will be less overbearing and insolent towards the rest of the world, and will leave at last to the French race the right to develop freely their country of Canada."

In all this can be seen the eternal hatred that exists between the Latin and the Anglo-Saxon races. It may be suggested that I do not take into consideration the assumed fact that the Anglo-Saxon ideas are bound to be predominant in the end, in spite of all opposition. I can only repeat the old story that we English underestimate our dangers by underestimating our opponents.

The French-speaking population are one great united body, actuated by the mightiest impetus this world has ever known—religion and race. They are absolutely loyal to the Roman Catholic Church, and they are entirely loyal to their beloved France. If we English-speaking people



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of Canada have ever blinded ourselves to these facts, the recent outburst of bitter feeling against England and her war in South Africa are in themselves overwhelming evidence. Mr. Chamberlain's undiplomatic and ridiculous speech at Leicester, England, was the signal for an outburst of race prejudice in Canada that showed only too well on whose side the French-Canadians would fight if England ever went to war with France.

A few years ago, in the Roman Catholic colleges of Montreal and Ottawa, it was compulsory for the instructors to speak English, and English was the language used by them in their ordinary every-day conversation; and to-day the English instructors have all been replaced by Frenchmen.

In Ottawa the Roman Catholics started a school and charged $5 a month for instruction, and in spite of the fact that free schools were thoroughly established and gave a first-class education, the new school obtained a hundred and fifty pupils directly after it opened, because one of its rules was that the French language should be taught and spoken on every possible occasion, and English taught for only half an hour each day.

Another instance, trivial but significant, comes to my mind. Not long ago in Montreal the following scene occurred on an electric car. The conductor, an English-speaking Canadian, requested a Frenchman who was standing on the platform to take a seat inside the car. The Frenchman refused to move, on the ground that he did not understand English, and demanded that the request be made in French before he would consent. The result was a heated discussion; the conductor stopped the car and called a French policeman (it being contrary to the rules of the company for passengers to stand on the platform), but he claimed he had no power to act. However, the other passengers finally prevailed upon the young Frenchman to take a seat inside. When he entered, he was received with enthusiasm; one silly female shook him by the hand and called him a hero.

Afterwards a deputation interviewed the manager of the street railway company, and the conductor was removed, ostensibly because he could not speak French.

It is only with the utmost difficulty that an English-speaking man or woman can obtain employment in any of the retail establishments of either Montreal, Ottawa, or Quebec.

When the first Transvaal contingent left Toronto, a half-holiday was proclaimed. Every window that overlooked the main streets of the city was occupied, and the sidewalks were crowded with excited, enthusiastic citizens, who cheered again and again as the soldiers passed through the streets.

In the city of Montreal a few dejected stragglers marched to the railway station amid dead silence; scarce fifty people turned out to see them off.

The danger that exists in Canada is not the fear of civil warfare, but of absorption. The French-Canadians are a very prolific race of people, and rear exceptionally large families, and, despite their faults of ignorance and bigotry, they are not only moral, but hardy, frugal, and in their way enterprising. They are probably the best settlers in the world, and are rapidly taking up all the great unknown country north of Quebec and north of Ontario.

English-Canadians, on the other hand, are not increasing in numbers in anything like the same degree. Most of our young men cross the border, because they find a wider field and a better opportunity for advancement under the American flag.

Can we blame the French-Canadians because they are silently but steadily endeavoring to obtain the upper hand in Canada? Are we justified in condemning them because they are using every effort to propagate and encourage a race-instinct that is, after all, only dormant and only requires the raising of some great problem to make it burst out with renewed energy?

No; it is we English who are to blame. Our placid belief in our own strength blinds us to the possibility of future danger; and the root of the whole evil—evil so far as the consolidation of the Dominion of Canada is concerned—lies in the fact that one of the most stupendous diplomatic blunders that was ever made was that of allowing the French people the national privilege of teaching and using their own language to an unlimited extent and to the total extinction of Anglo-Saxon ideas and Anglo-Saxon principles.

ALBAN E. RAGG.

Toronto, Canada.

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# FOR THE LITTLE PEOPLE

### Who Was It?

By E. M. Clark

Once there was a maiden who wouldn't
be polite;
Wouldn't say "Good-morning," and
wouldn't say "Good-night;"
Felt it too much trouble to think of say-
ing "please;"
Slammed the door behind her as if she'd
been a breeze;
Wouldn't ask her mother if she could take
a run;
Ran away and lost herself, because it was
"such fun."

Merry little maiden! Isn't it too bad
That, with all her laughter, sometimes she
was sad?
But the reason for it isn't hard to find,
For this little maiden didn't like to mind;
Wouldn't do the things she knew she
really ought to do.
Who was she? Oh, never mind; I hope
it wasn't you.

### A Twilight Game

By Frances J. Delano

It had been raining all day. It was almost dark, and the children were getting dangerously tired of each other when Miss Lambert came up into the nursery. She lighted the fire on the hearth and drew up an easy chair; then she settled back in it and looked over at Alice and smiled.

"What is it?" questioned Alice, feeling very happy all at once.

"The world is so full of a number of things. I think we should all be as happy as kings," quoted Miss Lambert.

"Tell us the rest," exclaimed Alice, eagerly.

"That's all," replied Miss Lambert, still smiling.

But the children, sure that something nice was coming, settled themselves, each on an arm of Miss Lambert's chair, and waited.

"Well, we'll play a game," said Miss Lambert. "I'll mention one of the 'things' and then commence to count ten. Before I have finished, Alice must mention one; and so we'll go round and round. The one who fails to think of a thing (a beautiful thing, of course) must pay a forfeit. She must learn Mr. Stevenson's 'Nest Eggs,' and recite it Sunday morning at breakfast. Now I'll begin: A road winding through the woods—one, two, three, four—"

"Red lilies growing along the road," shouted Alice; "one, two, three, four, five, six—"

"Candy! pink and white twisted sticks," said Elizabeth, solemnly.

"Count, dear," reminded Miss Lambert, for Elizabeth had forgotten present duties.

"One, two, three—"

"An old farm-house with children inside, and an apple orchard near; one, two—"

"A nice big fire," cried Alice, stretching her feet out towards the blaze; "one, two, three, four, five, six, seven—"

"Kittens," said Elizabeth, gazing lovingly at a stuffed cat lying upside down on the hearth.

"Aren't you going to count?" asked Miss Lambert.

"One, two, three—" commenced Elizabeth.

"A field of grass with the wind sweeping over it—one, two, three, four—"

"A stone wall," shouted Alice, "with all the things growing side of it: wild roses, hardhack, grape-vines—one, two, three, four, five—"

"Babies," said Elizabeth, beginning at once to think up for next time, and forgetting to count as usual.

"Mammas that sing softly to the babies," said Miss Lambert, following Elizabeth's lead.

"Uncles that tell stories," shouted Alice, springing into the arms of a big man who suddenly appeared in the doorway.

"Oh, Uncle Jack, you play too!" cried both the children at once, and then such fun as followed!

Uncle Jack had to pay a forfeit because he couldn't think quickly enough, and



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then after that he thought of lots of jolly things: gulls' eggs and full-rigged ships, and big waves that dash over boats, and the American flag, and everything.

### Two Boys and What They Saw

Skating is a pleasure rarely enjoyed by people who live in the city of New York. Recently the weather was very cold, and the ponds and lakes in the parks were frozen over. When the ice is strong enough to bear the people, red flags are raised at the parks. The street-cars that run near the lakes then hang out signs telling the people that there is skating. Before the red flag was raised recently, two small boys, evidently brothers, went up to the lake at Central Park to skate. The big policeman saw them, and before they could put on their skates told them that they could not go on the ice; the flag was not up. He was a kind-hearted policeman, and, seeing how disappointed the little boys were, he said, "You'll be all right to-morrow. It's freezing fast."

The older boy's face brightened, but the little boy was so disappointed that he began to cry. With a face expressing deep sympathy, the older boy placed his arm around the little one, saying, "There, Nat, don't cry. It'll be all right to-morrow, the policeman says. Why, look over there," pointing to the further side of the lake; "you can see it humping right up, getting an inch thicker every minute."

The smaller boy wiped his eyes and looked earnestly in the direction his brother pointed. His face brightened at once, and, hugging closer to his brother, he ejaculated, "Why, so 'tis." He walked toward home swinging his skates till they glistened in the sunshine as gayly as when he walked toward the lake.

### Coaling at Sea

All steam vessels use coal. This is one reason why great countries like the United States, Germany, and England wish to own coaling stations. In times of peace war-ships are sent on cruises to give the officers and crews the opportunity to practice to learn what other countries are doing, to compare our war-ships with those of other countries. Sometimes the cruises are for two or three years, and the ships must have coal many times. In time of peace it is not difficult to so arrange as to reach harbors where coal can be bought.

In time of war it becomes very important that there should not be a scarcity of coal. During our war in Cuba our war-vessels were delayed because coal was scarce, and some had to come back for coal.

Now experiments have been made. Large vessels with their holds filled with coal have been taken within safe distance of one of our war-ships when the sea was rough. A wire cable was thrown from the coaler to the war-ship and rigged to make a trolley wire. The coal was hoisted from the hold of the coaling vessel and raised by machinery to the trolley, which hung at such an angle as allowed the bag, held firmly to the carrying apparatus, to slide down to the war-ship, where it was gripped and lowered to the bunkers.

The vessels were three hundred feet apart, but in forty minutes fifteen tons of coal were put on board the war-ship.

This experiment repeated many times under different conditions of sea and wind proved that vessels loaded with coal could be sent with squadrons of war-ships and coal delivered to them when needed.

To sink the coaling vessel would then be the policy of the enemy.

### Why the Gulls are Gone

Any child who has lived near the water, or sailed on it, has watched the gulls sail and dive through the air, circle and circle about, as though playing tag. You can see them on a day when the sun was hidden, and earth, water, and sky were gray, dart through the air so quickly that their white breasts seemed for the moment a gleam of sunshine.

On the eastern end of Long Island, and some small islands just beyond, thousands and thousands of gulls made their homes. The people near by learned to love them, they were so happy on their rocks and made the shores so much more beautiful.

But wings in hats are fashionable. The homes of the gulls are almost empty. Every day the crack of guns is heard, and the rock that the gulls made beautiful is covered with feathers, but there are no wings. The few birds left are finding other homes, or hide in the rocks, darting out for food in the early morning, but no longer flying glad and free through the air. They have learned that there is danger.

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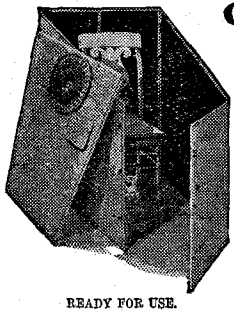

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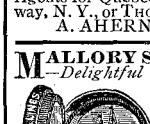
*—Delightful Ocean Trips to the Ports of Texas, Georgia, Florida.*—Tourists' Tickets to all Winter Resorts in Texas, Colorado, California, Mexico, Georgia, Florida, &c. Our 56-page "Satchel Handbook" mailed free. C. H. Mallory & Co., Pier 20, E. R., N. Y.

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**Gates' Mexico Tours.**—33 days' Tour by special train *de Luxe*, leaving Feb. 22d and Feb. 28th. Inclusive charge, covering railroad fare, sleeping-car, dining-car, hotels, guides, etc., Boston $340, New York $337, Buffalo $325, Chicago $300, St. Louis $290, Denver $280. Optional route via Cuba. Tickets good to start South at any time. Send for program. CHAS. H. GATES, Toledo, Ohio, or W. H. EAVES, 201 Washington St., Boston.

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*"The Leading Fire Insurance Company of America."*

STATEMENT OF THE CONDITION OF THE

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# INSURANCE COMPANY

## HARTFORD, CONN.

On the 31st day of December, 1899

| | |
|---|---|
| **Cash Capital,** | **$4,000,000** |
| Reserve, Re-Insurance (Fire), | 3,202,547.53 |
| Reserve, Re-Insurance (Inland), | 76,307.29 |
| Reserve, Unpaid Losses (Fire), | 320,600.63 |
| Reserve, Unpaid Losses (Inland), | 91,032.70 |
| Other Claims, | 171,307.98 |
| **Net Surplus,** | **5,157.615.07** |
| **Total Assets,** | **$13,019,411.20** |

**Surplus as to Policy Holders, $9,157,615.07**

**LOSSES PAID IN EIGHTY-ONE YEARS:**

**$85,641,084.50**

WM. B. CLARK, President

W. H. KING, Secretary. E. O. WEEKS, Vice-Pres't.

A. C. ADAMS, HENRY E. REES, Assistant Secretaries.

| | |
|---|---|
| WESTERN BRANCH, 413 Vine St., Cincinnati, O. | KEELER & GALLAGHER, General Agents. |
| NORTHWESTERN BRANCH, Omaha, Neb. | WM. H. WYMAN, Gen'l Agent.<br>W. P. HARFORD, Ass't Gen'l Agent. |
| PACIFIC BRANCH, San Francisco, Cal. | BOARDMAN & SPENCER, General Agents. |
| INLAND MARINE DEPARTMENT | CHICAGO, Ills., 145 La Salle St.<br>NEW YORK, 52 William St.<br>BOSTON, 95 Kilby St.<br>PHILADELPHIA, 229 Walnut St. |

**Agents in all the principal Cities, Towns, and Villages of the United States and Canada**

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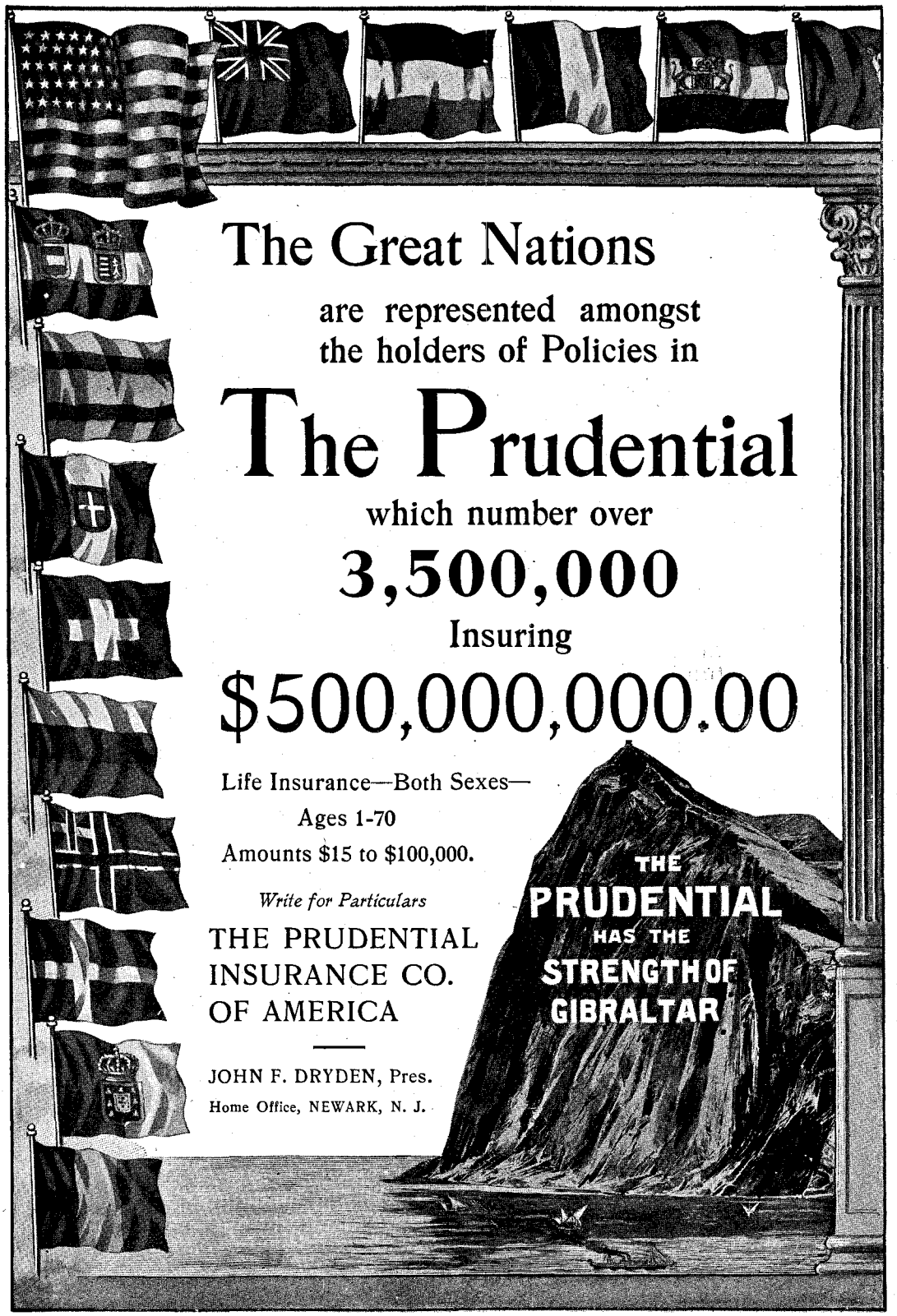


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